The Missionary Herald

VOLUME CXII AUGUST 1916 NUMBER 8

THIS month of August marks the beginning of the third year of the great war. And the fighting now, we are told, is both vaster and fiercer than ever before. The British chancellor of the exchequer announces to the House of Commons that England's expenditure to maintain her share of the general carnage now amounts to $30,000,000 a day. And Petrograd is said to have admitted—this indeed comes through a German news agency—that between the start of the recent Russian drive and July 1, 263,000 officers and men were killed.

O Lord, How Long?

If when the war began any one had prophesied that the Great Powers of the world could have continued pouring out these streams of life and of wealth over ever widening battle fronts for two frightful years, he would have been counted a fool. It would not have been believed that so terrific a struggle could have been so long endured. Yet so it has been: destruction bursting over the land, raining from the sky, and gliding beneath the sea. Suffocating gases, curtains of flame, liquid fire; what new and monstrous barbarities of warfare have shocked the world! If ever a war seemed ruthless, it is this one now entering upon another year. How much longer is it to continue? Is it to be allowed actually to impoverish great nations and to drain their life blood till the arm is powerless longer to strike? It is appalling to contemplate such a sowing of injury and of hate, and to think of the harvest that must be reaped through long and broken years.

And yet there are some who speak lightly of war, as natural and inevitable; who seem not to feel how crude, brutal, and wasteful a method it is of settling the difficulties that arise between nations; who scoff at the suggestion that it may be possible to find a better and a more Christian way of binding this world together and to God's righteous throne.

A LOOK at The Chronicle of this number will show that more of our missionaries are coming home from Turkey. The reading of Dr. White's article will show why they come: they are being forced out in accordance with a policy announced in the *Hilal*, as quoted in last month's *Missionary Herald*. The few who are left at the several stations—for there are a few left at most of the stations—may be able to hold the property and to maintain some forms of missionary work for a while. But unless pressure can be brought to bear on Turkey to make her cease from her course, she will yet have all the Americans out of the land and all their property appropriated. A United States ambassador is sadly needed at Constantinople. We appreciate the devotion and skill of the *chargé d'affaires*. He is doing all that he can do. But he has not the rank or the prestige of an ambassador; and there is need now of the highest prestige and influence to check the arrogance of the Turkish officials. We are glad to learn, therefore, as we go to press, that President Wilson has appointed Dr. Abram I. Elkus, a leading lawyer of New York, as ambassador to Turkey.

Turkey's High-Handedness

It is not to be disputed that the situation of the American Board's interest in Turkey is critical. Its fortunes, humanly speaking, are in the hands of desperate and grasping officials. It is a time when the rights of the case

deserve to be stoutly and persistently championed. Turkey ought not to be allowed thus to violate her solemn obligations. She needs to hear America's indignant protest and to be shamed into a better behavior.

Marsovan only One of Many Sufferers

THE story of Marsovan and the eviction of the missionaries therefrom, which is told in this number, could be practically repeated, we are led to believe, in the case of Sivas and Talas. Full particulars have not been received as yet from these centers, but enough is known to make clear the fact that a similar attitude has been taken by the officials of those cities. It is increasingly plain that the powers that be in Turkey are determined to rid the land of American influence and institutions. The government and its foreign ally and adviser seem agreed that for the carrying out of their policies it is an administrative necessity to remove from the scene the American missionary and his operations. There is no personal ill-will to the missionary; no disposition to injure him physically; but he is in the way, his property is desirable, his activities are uncongenial and unsettling, his room is better than his company. Wherefore he must go, and military necessity will dispose of what he leaves behind.

We wait to see if this policy will be allowed to come off triumphant. Not so, we believe, will the Lord permit.

The Spectacle of Mexico

NOBODY will complain if our soldier boys travel down to Mexico and then travel back again without firing a gun. It is a wearisome journey in midsummer, and it is expensive business to transport troops by the hundreds of trainloads over the long distance. But all that is as nothing compared with the wretchedness of a dragging warfare between the United States and Mexico. Hats off and a mighty cheer if diplomacy can effect an honorable settlement of the entanglements into which we have been brought with our somewhat truculent neighbor!

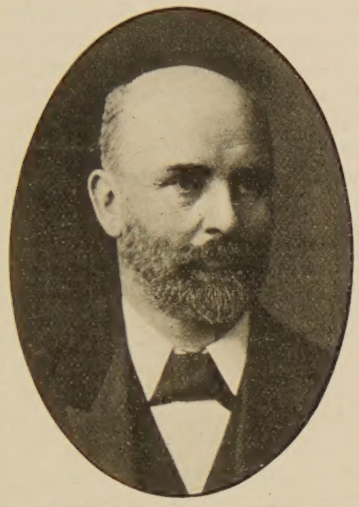
But let us remark in passing that if the money that is being spent now in military preparations to defend the United States against Mexico could have been secured a generation ago for the establishment of schools and the spread of evangelical agencies by an adequate missionary force in Mexico, all this which now confronts us might have been prevented. And let us ask this sobering question: Why is it that all over Mexico today there is a settled antipathy to the United States and an unquestioned belief that American movements on both sides the border betoken a purpose to sneak in and appropriate the coveted republic? It is humiliating to recognize, as we are compelled to do, that the United States' treatment of Mexico in years agone, and more recently the exploitation of that country by some of the United States citizens and corporations doing business therein, have ground into the Mexican's heart an intense dislike for his big neighbor, whom he considers both grasping and overbearing.

Mexico is not an ideal state, granted that she has a real government and is an established state. She has made a spectacle of herself and has reduced her land pretty much to a field of anarchy. It is difficult to deal with her; wearing on the patience, and disturbing to dignities. But she has some real grievances and has been mishandled. And the United States can afford, must afford, to endure a good deal of irritation in return for what it has engendered. The fault is not all on one side. When shall we learn that there is a more excellent way to deal with nations as with individuals, and that the Christian way always pays?

Dr. Wardlaw Thompson's Death

THE death on Saturday morning, June 10, of Dr. Ralph Wardlaw Thompson, foreign secretary *emeritus* of the London Missionary Society, took from earth one of the most widely known and beloved leaders in the for-

eign missionary enterprise. For years he had been the dean, by seniority of service, not only of English missionary



RALPH WARDLAW THOMPSON, D.D.

secretaries, but of those of Europe as well. Born of Scotch ancestry in Bellary, India, and as the son of a London Missionary Society missionary passing his youth and gaining his college education in South Africa, the lad had in his development the influence of many lands and races. Robert Moffatt and David Livingstone were familiar visitors in his boyhood home; Gilmour and Chalmers were his companions later when studying for the ministry at Cheshunt College in England. After fourteen years in the pastorate, Dr. Thompson was called to the foreign secretaryship of the London Missionary Society, made vacant by the death of Dr. Mullens, and from 1880 till 1914 served with ever increasing power and efficiency the foreign missionary enterprise. The combination in him of careful attention to detail and broad vision was phenomenal. He was great as a missionary speaker, wise in counsel, strong and yet sympathetic in administration. His visits to mission fields carried him to all parts of the world and added to the wealth of his knowledge of world problems. More and more his word became determining in foreign missionary discussions.

Many in America will remember Dr. Thompson through his repeated visits to this land. His last characteristic appearance was on the platform of the American Board's centennial meeting, when, in addition to presenting the greetings of the London Missionary Society, he spoke in behalf of the missionary societies of the world as there represented.

The impression which he made upon his pastor was of "a man who was bigger than all he said or did." We shall miss the man even more than the official.

A Test of Affection

A CONGREGATIONAL pastor in the West writes us as to how he secured a club of thirteen members for the *Missionary Herald*. He had spoken about such a club many times, but without any response. Then on a Sunday morning he good-naturedly announced that he was going to send ten dollars to the *Missionary Herald* and the *American Missionary*, and that unless he got subscriptions from the congregation he would be out that amount of money. "I got immediate response. It was really funny how anxious people became to protect me. I commend the method."

We are glad to learn that this people are so fond of their minister that they are ready to subscribe to anything for his sake. We hope that after they have received and read a year's issues they will be moved to continue their subscriptions, not only for the original reason, but also because they have become so interested in the magazines that they cannot let them go.

Incidentally, here is a suggestion to any minister who wishes to test his hold on his people.

Pomona College Devises a New Way

SIGNS increase that the Christian colleges of the United States are taking a new interest in the Christianizing of the Orient. We have reported recently several new happenings in the college world looking to a

closer connection between the college life of this country and the higher educational movements of China.

Pomona College has originated and begun to operate a novel plan for bringing the educational needs and opportunities of the non-Christian world before its students. The project is to invite some American Board missionary during his furlough year to spend a part of the time in residence at Claremont; to occupy with his family, if he will, a house provided for him on the campus; to be for the time being as one of the faculty, sitting with that body in chapel and being free to attend all college exercises; and to contribute a substantial course of lectures open to members of the college upon a theme appropriate to their field of view and his field of experience.

The new plan went into effect last spring, when Rev. W. M. Zumbro, president of the American College, Madura, delivered a course of lectures on "The Rise and Fall of a Religion" (Buddhism). President Blaisdell, of Pomona, writes enthusiastically of the success of the experiment. Mr. Zumbro more than fulfilled the high hopes with which his coming was anticipated, both in the effectiveness of his lectures and in his personal influence on the students. The attendance upon the course was large, representative, and increasing to the end. The missionary idea won new dignity and challenge. Acquaintance was made and relationships established that it is felt will be of permanent help both to Pomona and to Madura.

So one more tie binds East to West.

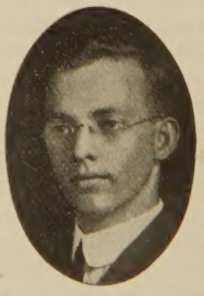
The Self-Denial Fund Distributed

ATTENTION was called in the May number of the *Missionary Herald* to the proposal made by a dozen Congregational pastors in Boston and its neighborhood to the churches of their order that, as an outward symbol of the Lenten spirit of loving sacrifice in this year of war and hate, a self-denial offering, special and most voluntary, might be made, to be divided between two objects quite outside the list of recognized responsibilities and connected rather with the missionary work of hostile lands. For this purpose the London Missionary Society of England and the Leipsic Lutheran Mission of South India, which is neighbor to the Madura Mission of the American Board, were suggested as the objects between which the gifts should be divided.

Response to the proposal was prompt and generous. Gifts began to come in at once and have been accumulating during the weeks to July 1. The Treasurer of the American Board, who was asked to receive and forward the gifts, has at length closed the account, sending to the London Missionary Society the sum of $1,198.76 and to the treasurer of the Madura Mission, to be turned over to the Lutheran Mission, the sum of $1,150.26. This expression of Christian sympathy and good will, overbreaking racial and belligerent divisions, inconspicuous though it is amid all the warlike demonstrations of the time, is certainly a streak of light in a dark sky. May its sign of promise spread!

On Summer Seas to Foochow

FOR nine months, an exceptionally long period, the *Missionary Herald* has been able to record the sailing of but one newly appointed missionary to the field. During this month of August, however, a large company goes to the East; others will be following during the autumn and winter.



MR. DONALDSON

We are glad to announce in this number the departure of one new missionary, Mr. Frederic F. G. Donaldson, who goes to the Foochow Mission under engagement as a teacher. Born at Oberlin, O., of home missionary parentage, Mr. Donaldson was educated at

Phillips Andover Academy (1908) and Oberlin College (1913). He has had both business and teaching experience at several places in Florida, and everywhere has taken an active part in church work. It may be taken for granted that Mr. Donaldson will be located at Ingtai station, since Miss Elaine Strang, his *fiancée*, is principal of the girls' boarding school there. A hearty welcome awaits him, and from more than one.

A Timely Book

DR. JOSEPH K. GREENE, whose long service to American Congregational churches as one of their representatives in the mission field of Turkey has been followed by a notable service to those same churches as he has moved among them to report what he has seen and shared, now crowns his labors with a book—"Leavening the Levant"—a volume of nearly four hundred pages, in which he has compressed the story of the several Turkey missions, sketches of contemporary missionaries and personal reminiscences, all told in his racy style and with his infectious enthusiasm.

The book is now on the press and is expected to appear by August 1, with the imprint of the Pilgrim Press. It is to be abundantly illustrated with pictures and color maps; an attractive book whose price will be $1.50, postage 15 cents. Its appearance will be welcomed, we are sure, by many of our readers.

Japan Courteous to Our Missionaries

A LETTER has reached the Board from Miss Jessie R. Hoppin, who has been for twenty-six years an efficient and devoted worker in the Pacific Islands, living part of the time on Kusaie, but for the past six or seven years on the lower islands. She writes now from Jaluit, one of the Marshall Islands, and gives only glimpses of the varied experiences through which she has passed in recent months.

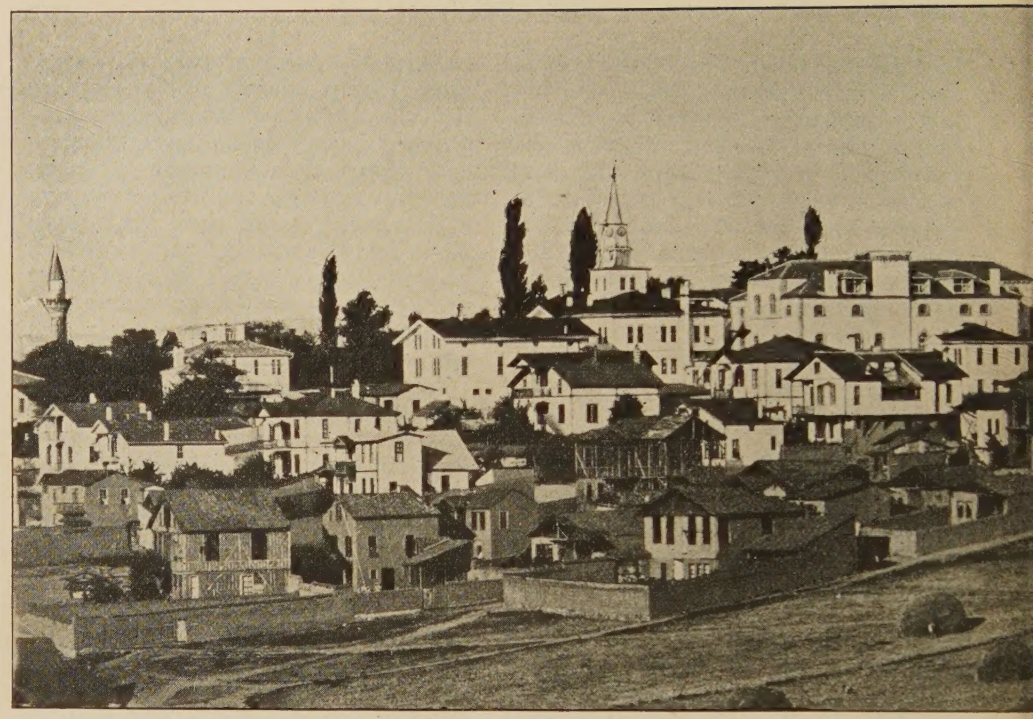
German silver coin is, of course, no longer in circulation, but Japan now permits the missionaries to receive money by post-office order via Japan. Miss Hoppin, whose furlough is more than due, says that the Japanese government has given her permission to go to Japan on vacation and to return. She has, however, at present no one with whom she can leave the twenty girls from the Kusaie Training School who are in her care. Some of these girls have finished their course and are ready for work among their own people when openings are made.

As to Kusaie, Miss Hoppin says that during the first year of the war she was able to send supplies to that place three times by Japanese transport ship, also a sum of money in English gold. Now the Kusaie missionaries may receive supplies and money directly from Japan.

Turkey Missionaries Returning to Their Fields

WHILE some missionaries are returning to the United States from Turkey, forced out through her western gateway, others are reentering through the back door into what is now Armenia in Russia. There sailed from New York, July 15, five missionaries of the American Board: Dr. George C. Raynolds, Rev. and Mrs. Ernest A. Yarrow, and Rev. and Mrs. Harrison A. Maynard, besides the two children of the Maynards and the four of the Yarrows. The party is headed for Tiflis, where it will join the relief committee already at work, which includes three of the Board's representatives.

It is hoped that the men of the party will soon be able to make their way to Van and later to other mission stations included in the territory which the Russians have conquered, there to help in reëstablishing the returning Armenians and in restoring mission work. Thus the American Board is seeking to reënter its Turkey field at one end before it is altogether driven out from the other. And the missionaries' eyes are all toward the future. They are already forgetting the dark days behind them in anticipation of the fresh opportunities ahead.



THE MISSION PLANT, MARSOVAN

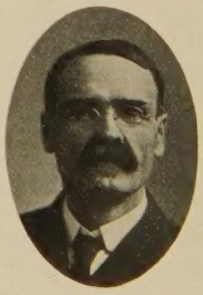
This panorama gives an idea of the number of buildings and the extent of the American Board's station at Marsovan, although it can only suggest the character of the various structures. About thirty-seven acres of land are owned by the mission, and two new buildings now under way do not appear in the picture. On the left are the buildings of Anatolia College, the Girls' School, the Theological Seminary, and most of the mission residences, as well as shops, storehouses, and other outbuildings. The spire is on the main building of the college.

THE STORY OF THE MARSOVAN EVICTION

By GEORGE E. WHITE, D.D., President of Anatolia College

The mission group driven out of Marsovan included Dr. George E. White, president of Anatolia College; Jesse K. Marden, M.D., in charge of Anatolia Hospital, with wife and child; Mr. Dana K. Getchell, head of college preparatory department, and wife; Rev. Ernest Pye, wife and three children; Miss Charlotte Willard, head of Girls' School and School for Deaf; Miss Bertha B. Morley, teacher; and Miss Alice Tupper, nurse. At the time the seizure was made there had been no fighting within 150 miles of Marsovan. The party reached Constantinople in safety on May 24 — eight days after their departure from their station.

ON the afternoon of Wednesday, May 10, at about three o'clock, our gateman brought word that the city governor had come to call. I went to my college office to receive him, and found not only the governor, but the commandant of gendarmes, the colonel, and the chief of police. The governor stated at once that he had called to requisition our buildings, whether used for hospital, school, or residential purposes, and to send us Americans to Constantinople; this under orders of the general commanding the third army, and owing to strained relations between Germany and the United States.



PRESIDENT WHITE
Of Anatolia College

I sent at once for Miss Willard, Mr. Getchell, Dr. Marden, and Mr. Pye, that we might receive the communication and consider it together. The officials had brought with them armed gendarmes, had posted them at all our gates, at several points outside, and had established patrols in different parts of our

AMERICANS EVICTED, TURKS IN POSSESSION

On the right is the splendid new hospital, completed less than two years ago. Opposite the hospital, in the center, are the dispensary and small buildings connected with the hospital. The square roof with a couple of chimneys which rises above the dispensary is really across a narrow street from the latter, and covers the new building in which the valuable library and museum are housed, the latter being already unique and promising to become an important addition to tne world's knowledge of Asia Minor.

premises. Mr. Getchell, in attempting to cross the narrow street that separates our college and hospital premises to call Dr. Marden, was prevented by a gendarme with a threat of using weapons.

THE EARLIEST MEASURES

Before my associates could come together, the governor had sealed our safe and was proceeding to seize the college buildings. We requested an opportunity to communicate with our embassy, but he rejected it and said that the embassy was closed; that relations were strained today, would be broken off tomorrow, and the next day there would be war. He said these things had not been officially communicated to him; he knew only the orders under which he was acting, but the general had doubtless private information in advance. Therefore we would be sent to a hotel for the night and dismissed from the region, which was now regarded as within the zone of war, our destination being preferably Constantinople. Our grounds and buildings would be used for the purpose of a military hospital.

All we could urge was of no avail. The hospital, where over five hundred soldiers have been treated gratis under Red Cross auspices, with its furniture, instruments, drugs, and supplies, was occupied from that hour and put in charge of two military physicians. The college students, forty-five in number, were summoned by the officials and listed. The five Russian and three Greek citizens were informed that they would remain there for the present, and the others were told that they would soon be sent to their homes. The officers sealed several buildings and rooms, put a board partition across a narrow lane, and thus segregated a part of the campus containing four

dwelling houses; also roughly walled off the Protestant School premises which joined those of the mission, and the title to which was in the name of the mission. The girls' school was not directly touched that day. Permission was later given to us to remain in our houses temporarily, while properties were listed and arrangements made for our departure.

COMMUNICATION WITH THE EMBASSY FORBIDDEN

That evening Dr. Marden and I saw the governor, who had been telephoning for instructions in more detail, and he confirmed the orders of the

DR. MARDEN EXAMINING A TURKISH PATIENT

afternoon. We sent telegrams to the embassy and to Mr. Peet, but the official responsible for the censorship told me privately that the dispatches would not leave town. We got a message off to Mr. Peter (consular agent at Samsoun) at daylight by a friendly traveler, and a wire from him two days later informed us that he had received the message and had telegraphed what was necessary to Constantinople. This was the only communication that we received from outside, from any source, up to the time of our departure.

On Thursday an attempt was made to register our property under constraint of the government, representatives of the government and of ourselves beginning to record the different objects and articles in duplicate. The safe was opened, the money counted by the governor himself, and then it was resealed.

MARCHING ORDERS

Friday morning the commandant sent us word to be ready to leave in half an hour, for the wagons would be sent then to take us away. The guarding of our premises was so strict that Dr. Marden could not cross the street to consult, and I had not been able to go to his house for my breakfast. The commandant, without so much as a word to me, had the college bell rung and ordered the students to be ready to go in two hours.

Word then came from the colonel requesting an interview with Dr. Marden and myself. He told us that the orders, so far as he knew, were of a military nature and came through the military channel; concerned the hospital and dispensary only; these to be requisitioned and occupied with courtesy, and only as a measure of a military necessity. He said he did not know what separate orders might have come to the governor through the civil administration.

The governor sent the city treasurer to inform us that consultation with the superior officials was in process and the result was not finally determined. To these men we expressed our strong sense of the injustice and insults under which we were suffering. The whole affair was evidently managed by the governor of the city, with the commandant of gendarmes as his executive officer. Many officials bore themselves in a friendly, personal manner, and many individuals of the city, as they succeeded in reaching us, offered cordial sympathy or suggestions for action. Dr. Marden and Miss Willard especially were in close touch with the people. The girls of the school were quietly dropping away to the homes of relatives and of helpful friends in the city.

DAYS OF SUSPENSE

Saturday was a day of waiting. Sunday forenoon, however, the commandant came and brought us the final word that, while relations between Germany and America were understood to have improved and there was no present prospect of war, still, as this region was reckoned to be in the zone of war, by order of the general commanding the third army, confirmed by the vali of Sivas, all foreigners were to be excluded.

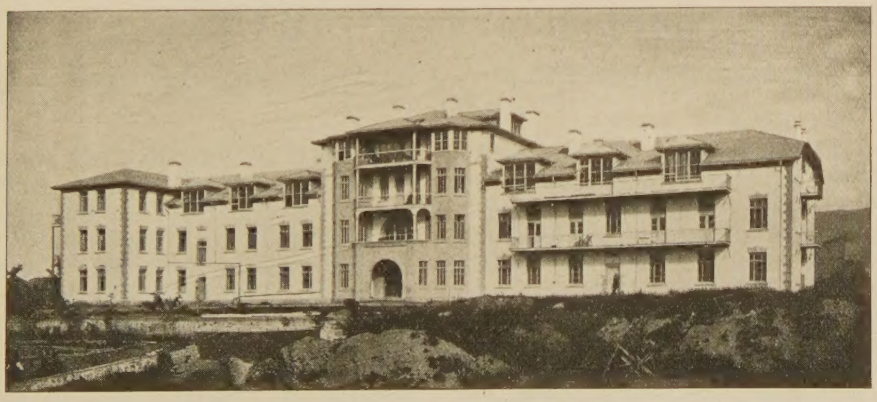
We, therefore, must leave. We urged the need of time to make preparations, and two or three days were promised. We sent a telegram that afternoon to the embassy, stating the facts and asking for orders. In the evening also we telegraphed to the general and to the vali, asking that we might be allowed at least to remain in the enjoyment of our private houses.

Monday I saw the governor for a full talk alone. He made very clear the two main points: that we as Americans must leave the war zone and go to Constantinople; and that all our buildings and premises would be requisitioned for the purpose of a military hospital. Our request for time for word from the embassy was ignored, as was the request for time for Consul Peter, whom we had summoned, to come up from Samsoun and supervise the registration of our properties. Nor did the governor grant my request for a written statement of his official proceedings concerning American interests. Every American was required to leave, and no other person was allowed to accompany us, even as a servant.

During Monday insufficient and incomplete efforts were continued to register the property of our institutions. The personal property in our houses was never registered at all.

THE OFFICIAL ACTION IN BRIEF

The action of the officials can probably be represented as taken under the color of martial law; but it seems to us to have been promoted by an unfriendly spirit towards citizens of a friendly power, and the method of execution to have been illegal and harsh. The officials put our premises under control of a strong guard of armed men before they made us any statement of their intent, treating us as criminals and holding us virtually as prisoners. They prevented us from communicating with our embassy. They refused us time to list our properties and requisitioned our private houses and our personal effects. They so guarded our premises as to prevent friends from visiting us and to prevent sale or donation of our goods.



THE NEW ANATOLIA HOSPITAL, MARSOVAN

This is the structure of which the Turkish officials took immediate possession, with all its furniture, medicines, and equipment

They cut up our premises by barricading off certain parts, a proceeding which had no legal relation with sending away foreigners or equipping a hospital. They seized, sealed, and held our safe, which contains our official documents and other valuables, though they allowed us to take the money. They assumed the conduct and management of our schools, as if these were hostile institutions. They required every American to leave Marsovan, but not Miss Zbinden, who is a Swiss citizen, thus discriminating against American citizenship.

THE EVICTION COMPLETED

Early Tuesday morning, May 16, eight wagons ordered by the government came to our compound, and the commandant of the gendarmes ordered us to be gone. Dr. Marden saw the governor for a final word, and asked whether war was declared that such unfriendly action was put into such harsh effect. The governor replied that there was no war, but that his orders left him no option. We must go immediately.

We were obliged to make our last hurried preparations for the road, and to leave our houses and their contents almost exactly as they stood—houses unsealed, goods unregistered. Our missionary and philanthropic plant, containing nearly thirty-seven acres of land; a fine hospital and dispensary, with three buildings; six large college and girls' school buildings, and the foundations of two more well above the ground; a department for deaf and dumb children; an extensive cabinet shop with woodworking, ironworking rooms, and flour mill; thirteen residences and many smaller structures, with furniture, appliances, and conveniences appertaining to such institutions; a library of 10,000 volumes and a museum with 7,000 objects—the whole valued on our last inventory at full 50,000 pounds (Turkish), besides the personal property of six American families and five other individuals—the whole constituting a precious legacy founded by our able and devoted missionary predecessors fifty-two or more years ago, administered and enlarged from year to year, and now held in sacred trust by ourselves for our Board—all this we left committed to a group of Turkish officials, who stood with mouths watering to receive it; and on mid-forenoon, May 16, we entered our wagons at the compulsion of the commandant of gendarmes, and left Marsovan under the escort of an armed guard.

EASTER, 1916, IN SMYRNA

By Rev. S. RALPH HARLOW, Chaplain of the International College, Smyrna

"I DO not feel as though we were in Smyrna, but back in Galilee 2,000 years ago, with Jesus standing in our midst," a young man exclaimed on the closing evening of our Student Conference last April. That conference was to many of us the dawn of Easter morning across Anatolia's hills. After the night of darkness, when death and exile, persecution and famine, had walked through the land, we looked up to see the face of Christ.

A group of more than two hundred of our students and teaching staff of the International College and American Collegiate Institute gathered the last four days of April for our annual conference, held under the joint auspices of the Student Christian Associations of the two institutions.

This conference was supported throughout by most earnest intercession. For three weeks preceding the opening of the conference, groups met

THE FIRST STUDENT Y. M. C. A. CONFERENCE HELD IN THE TURKISH EMPIRE

for prayer in the two institutions, some thirty groups in all, each consisting of three or four students with a leader, generally a member of the faculty or an older student. Many of these groups met daily.

One of these groups, led by Mr. Birge, was composed of a former Moslem who has accepted Christ and two Moslem students who have much of the spirit of the Master. They met to pray that the conference might break down barriers of hatred and misunderstanding between the Moslems and Christians, and lead to a better understanding and sympathy between the races.

Rare and wonderful experiences came to us in those days. It *was* the risen Christ standing in our midst. We looked up with tear-stained faces out of our sorrow and wondering, and our hearts grew radiant as we beheld his glory. The story of those conference days is the story of the past year at Smyrna. In spite of the terrible times, we had more than two hundred students in the college and one hundred at the institute. The year was marked by growth in spiritual power among our young people such as we have never witnessed in times of peace and prosperity. The average attendance at the Association meetings in the college was over one hundred, and often 150 were present. At New Year's we had a resolution meeting, both in the Young Men's and the Young Women's Associations, at which more than one hundred made resolves, the central thought being, "I want my life this coming year to belong to Christ more completely than ever in the past."

In November we began our new social service work in the village of Prophetelia, where we were able to rent the best house in the village, which we turned into a Neighborhood House. The students raised the rent for this and the village was canvassed by a student committee. We discovered that the need was very great and that we were to be able to help meet it. Clubs were organized for boys and for girls; for mothers also; a Boy Scout patrol was started among the young lads of the village. A free dispensary was opened and on Sundays there were re-

ligious services. We soon met with considerable opposition from the Greek Orthodox priest of the village; but the people declared that they would not attend the church services to hear their friends spoken against, and the result has been that our Greek Orthodox students now have a choir in the Greek Orthodox church and the priest has become very friendly.

It is an interesting and inspiring sight to see our settlement room crowded with eighty or ninety people, while our Greek Orthodox students preach to them the gospel. We have been reaching, in clubs and classes, nearly six hundred people through our settlement. When the famine came on we opened relief work in the settlement house, and have been feeding more than six hundred people. In all of this work the Christlike, self-sacrificing spirit of the students of both our Young Men's and Young Women's Christian Associations has been marked.

The most encouraging feature of the year has been the increase in voluntary Bible study and prayer among our student body. At the request of the students of the college, a quiet period has been set aside each morning for the Morning Watch; and the Bible Study Committee of the Young Men's Christian Association has prepared an attractive and helpful Morning Watch reading course each week.

This spiritual advance among the students has to a great extent been due to the influence of the Student Volunteers. In December the Volunteers of the two classes held their first union meeting. At that time there were eight Volunteers in the two institutions. There are now thirty-four. These are young men and young women who have signed the declaration card, stating it to be their purpose to give their lives to definite religious work for Christ in Turkey. This means for many of them great sacrifice and undaunted courage. Some of them will go into the churches as priests, to help in the great work of reformation; others will enter schools as teachers; some will go into medical work with the missionary spirit; and a few intend to fit themselves for secretaryship in the Young Men's Christian Association work in Turkey. To attend a meeting of the Volunteers and hear them sing, "The Church's One Foundation Is Jesus Christ Her Lord," or, "Blest Be the Tie That Binds Our Hearts in Christian Love," is certainly an inspiring experience, for in that group are Greek Orthodox, Gregorians, Protestants, and a former Moslem.

At one of the afternoon discussion groups during the conference we took up our social settlement work. A helpful talk was led by a Greek Orthodox girl, who two years ago declared that Christ meant nothing to her and that she did not understand the meaning of prayer. She is now a Student Volunteer and the leader of a large girls' club connected with the settlement. In closing her appeal for more work, for the need of work along the line which she is taking up, she said, "We ask God to use us, but when he gives us an opportunity, do we really want our prayers answered?" How many of us might be helped by facing that very question!

At the closing sunset meeting more than seventy-five young people took part, dedicating or rededicating their lives to Christ. One Armenian girl, who was sitting between two Moslem students, said, "I learned here that the great revenge against those who have persecuted and hated us is the revenge of love." After the meeting was over she turned to the Moslem students and said, "I want you to know that I truly love you." Both of these students had taken part in the conference, one of them declaring at that sunset meeting, "I stand here to speak in agony for the truth."

Beyond the hills lay the warships, which day by day were thundering their voices from the iron guns. Over our heads, even during the conference

days, hostile aëroplanes were flying, dropping bombs within a few hundred yards of the college grounds, where the conference was held; but there, at that sunset meeting, there was the peace o' God.

As to the future, none of us who were there have any doubts. Christ has burst the bands of death. He has risen. He is triumphant. He has rolled away the stone. If any one doubts it, listen to this closing story. One of the young men who took part in that sunset meeting is an Armenian. Formerly he was wealthy, but an agnostic. His life was not what it should have been. Before the war broke out he had given his heart to Christ, and then came the day of terrible testing. All of his family was swept away, his loved ones driven into exile. He did not know where they were, and yet he signed his name as a Volunteer, and beneath these words, which all of our Volunteers sign in Smyrna:—

Just as I am, young, strong, and free,
To be the best that I can be;
To give my whole young life to thee,
O Lamb of God, I come, I come.

Surely the darkness is breaking and the light of the resurrection morning is dawning on the hills of Turkey.

THE MARRIAGE OF THE GODS

By Rev. ALBERT J. SAUNDERS, M.A., Madura

THE long, hot summer season had come. The sky was cloudless; the dry, parched fields and hot, dusty roads told of rainless days. The white foreigners had gone to the hills, and yet the ancient and sacred city of Madura, with the coming of the heat, seemed to awake out of sleep, for it was the wooing time of gods.

Everywhere there were evidences of a coming festive season. Large pandals were erected; the mandapams, or pilgrim rest houses, were made clean and decorated, each with its palmyra portico. The bazaar men really tried to make their funny little shops attractive, while the great rank and file of the people took special pains with their dwellings; here was a daub of whitewash or paint, there a garland or festoon, while before the front door on the swept steps and ground were innumerable circles and curves and forms of rude Indian art.

I say there were evidences everywhere of something unusual about to take place. One could feel the very spirit of expectancy. And as one asked: What is this? Why all these preparations? the son of India replied with an incredulous smile, verily believing that all the world must know, "Why, this is the marriage of the gods!"

It is a strange story and its origins are hidden in the mythology of a primitive people. The Dravidians of Southern India were here and were well established long before the coming of the Aryans. They were demon worshipers, and in Madura was set up the temple of their great goddess, Meenakshi. Some three thousand years ago the Aryans began to extend their

A MANDAPAM, OR REST HOUSE FOR PILGRIMS
Built by a Rajah of Ramnad four hundred years ago

borders, and found their way into Northern India. Later clans of Aryans pushed their way into Southern India.

In Madura they came in contact with the ancient civilization and religion of the Dravidians.

Here was a real problem before the invading Aryans. What shall we do with the religion of the natives? There were several things they might have attempted to do, but they decided to unite the two systems of religion. Here were the inhabitants of the country with their goddess, Meenakshi; and now comes in a vastly superior race, with greater civilization and education and a much higher form of religion, with its great god, Siva. What better thing could be done than to unite in the most natural way the two religions by the marriage of Siva and Meenakshi. So it was ordered, so it was done; and that marriage of the gods has been celebrated by millions of pious Hindus through thousands of years in this old city of Madura.

THE MARRIAGE FESTIVAL

There are three principal events in this celebration. The first is the marriage festival. It took place in the Marriage Hall of the great temple. It is a long building, beautifully carved in wood and stonework, and gorgeously decorated. At the north end is the raised platform, or dais, with its canopy of many colors. The crowd literally throngs in hours before the appointed time. I had a talk with one of the chief priests, a holy man with considerable wealth. It was he who had beautified the hall to the extent of 100,000 rupees, and in consequence his family was held in the highest esteem. His son, a bright boy, is one of our students in the American College, but we hope that he may be led to use his influence and money in a more worthy cause.

The crowd becomes denser. There is pulling and pushing. Bands come with their shrill music, followed by all kinds and orders of unholy and dirty holy men. Now one's attention is directed by a great shout at the entrance, and, borne on the shoulders of strong men, there arrive the minor deities to

IN MEENAKSHI'S TEMPLE, MADURA

Note dais at the end of the hall

THE GODS START OUT FOR A RIDE AFTER THE MARRIAGE FESTIVAL IN MADURA

witness the marriage. Here comes Ganesh, the elephant god, riding on his little mouse; and there is Subromonian,

GANESH AND THE MOUSE ON WHICH HE RIDES

riding on his beautiful peacock; and, strange to say, these are the children come to the wedding of their parents.

The excitement now becomes intense and the noise is pandemonium. A tremendous shout announces the arrival of the god and goddess. Siva is the hero of the crowd, but Meenakshi receives the attention of the priests. She is clad in the most gorgeous salees (dresses) that Madura can produce. She has on her the priceless temple jewels. I have tried to find out their worth, but nobody knows; 800,000 rupees have been mentioned as a possible value.

Then the god and goddess are raised and seated on the dais, priests gather round, a simple ceremony is gone through, the sacred thread and necklace are presented, and amid the cheering and clapping of the great throng Divinity is married by human hands. Then the pious bring their offerings, and fruit and cloths, gold and silver, are poured out at the feet of idols of wood and stone.

THE FESTIVAL OF THE CARS

Next day was a holiday. All Madura was astir and in the streets to see the divine pair take a joy ride through the city in their lumbering cars. The cars are interesting creations. Four prancing steeds, with lines of pearls, are supposed to draw them. But they, like the gods, are lifeless, and living men have to do all the work. Two immense ropes are attached to the car, and a hundred men at each rope draw the vehicle very slowly along the street.

People are often crushed and hurt at the car procession, and I was told that many years ago it was not uncommon for a mother in the frenzy of the moment to throw her child under the wheels of the car, and have its little life offered a sacrifice to the gods. Government will not allow such a thing today.

I was much interested in the beautiful carving of the cars. It is said to represent the story of this festival from the earliest times. It is art which certainly has merit. The crowd was in a jolly humor that day; there was nothing objectionable; all was orderly and happy and gay. Believe me, my friend in a Christian country, I have been in far worse crowds at home. I did not see one drunken man or one disorderly act through three days of the Chitri Festival. It would be hard to say that in Christian England, America, or Australia!

THE RIVER SCENE

Perhaps the most picturesque show of the whole festival was the river scene. It was a cinema picture of light and color and action, but with a background of sadness.

Meenakshi has a brother, the god Alagar, who lives in his own sacred

JEWELS OF THE GODDESS MEENAKSHI AND THE PRIESTS IN WHOSE CARE THEY ARE

city about twelve miles from Madura. Of course he was invited to the marriage of the gods, and seated in his slow-going car he proceeded to the festive hall. But it took him very long to reach even the river on the north side of Madura.

I had a good view of the god. He was a poor, little, insignificant image of a boy, about two feet high, dolled up with gorgeous apparel, and his neck and arms laden with jewels of gold and precious stones. He came riding on a horse which was covered with gold leaf, and which shone with dazzling brightness in the morning sunshine. That was the object of worship of those thousands of people.

But now Alagar has reached the edge of the river, and proceeding to a specially prepared mandapam he is informed that, being so long in coming, the wedding has already taken place and he is two days late. Alagar flies into a towering rage and will not be pacified. He asks to be taken away to a distant mountain, and there he remains for three months. On the way the poor god is robbed of his jewels; and at last, utterly wretched, sore, and broken in spirit, he reaches his own temple at Alagarcoil, and goes through a long purification, through which he is restored to his place of divine honor.

This is a phase of our problem, Christian friends. It is full of childishness; ignorance and superstition surround it; and it is so immense as to be almost overwhelming. There are hopeful features: the deep undercurrent of religious belief, the intense devotion to the gods, and the reaching out toward things divine. It will require an army of consecrated workers. It may take long years and much money, but the day of redemption and spiritual freedom for India will surely come. This spiritual longing, this capacity for worship, are the qualities of which the missionary must make use in bringing the light and joy of the gospel into India's darkness.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$13,423.32	$7,929.66	$656.81	$5,524.42	$1,837.73	$811.00	$30,182.94
1916	15,752.03	10,672 83	509.49	892.58	1,000.00	856.00	29,682.93
Gain	$2,328.71	$2,743.17				$45.00	$500.01
Loss			$147.32	$4,631.84	$837.73		
FOR TEN MONTHS TO JUNE 30							
1915	$214,148.44	$31,433.33	$12,165.11	$147,646.13	$29,137.73	$17,494.62	$452,025.36
1916	228,826.59	35,250.19	13,284.15	142,286.25	36,445.00	19,195.68	475,287.86
Gain	$14,678.15	$3,816.86	$1,119.04		$7,307.27	$1,701.06	$23,262.50
Loss				$5,359.88			

AN EXCELLENT SHOWING FOR JUNE

IN any ordinary year the financial showing which we make in the accompanying table would presage a successful outcome of the year, since it indicates a gain in ten months of over $23,000, of which over $19,000 is credited to living donors—churches, Sunday schools, and individual friends. The record is a cheering one, and whatever the final result, we shall have at least ten months' encouragement.

The trouble is on the other side of the account. Our readers are familiar with the peculiar situation confronting the Board in the matter of its appropriations during these war times. Once and again our most careful cal culations have been upset and new appropriations have been called upon to meet new emergencies. Perhaps we should be grateful that the war has not entailed a much larger expense than the one which we must record. The budget will run well ahead of last year, certainly $30,000, possibly $40,000. We can have only a general idea of the situation until the accounts of the four Turkey missions are received.

We are obliged, therefore, to ask the constituents of the Board to be a little more generous than ever during the remaining days of our fiscal year. The Treasurer's books close August 31, and there will be the usual days of grace, possibly five or six, for belated donations, in order that we may receive returns from our district offices. During the past year the Board has had renewed evidence of the patient and generous loyalty of its friends, and we are confident these friends will not fail us during these remaining critical days.

It should not be necessary to urge pastors and church treasurers to see that the usual quarterly or semi-annual remittances are sent, since all well-regulated churches have this matter in mind, realizing that the Board closes its fiscal year at an unusual time. In view of the absence of many of our leading contributors on vacation, those who see these words will perhaps wish to take extra pains in the matter of stirring up themselves and others who

might be willing to make personal donations. Figure it any way we please, the end of each new year is bound to bring to the churches and all the friends of the Board an experience of testing. When the accounts are all in, and the Board sends out the statement of deficit or no deficit, we know, as at no other time, just what place this work holds in the affections and thoughts of the people. Last year we were able to announce financial success, and since that time the small debt carried over from the previous year has been wiped out by the generosity of a few friends. Let us all pray and give and work, that the 106th year not only may end without deficit, but may mark a genuine advance.

A PROFITABLE PARTNERSHIP

We have referred before to the Illinois farmer who shares with the Board the profits on his pigs. We have come to look for his report with a good deal of interest. This year he writes, as below, in a discouraging vein, but inasmuch as he inclosed a check for $1,000 we are able to bear up fairly well. He says:—

"These are times when one wishes there was some way to multiply checks without getting beyond the little bank book; but a farmer's bank book won't stand for very many pulls, especially this year. The pigs went about their part with characteristic enthusiasm, and if the only problem was turning corn into missionary bacon the solution would be easy. But the corn was very backward to come forward this year. We only had half a crop, and what we bought was very expensive."

IN DEFENSE OF FOREIGN MISSIONS

One of our pastors who statedly preaches on foreign missions recently delivered a discourse which he called an apologetic sermon. Having gathered up from remarks of his parishioners the different objections to foreign missions, he launched a sermon upon them, which he judged left them very little, if any, standing ground.

In order the better to prepare, he wrote to the Board officers and to several prominent missionary workers for their best arguments. The sermon covered such objections as these: "We have work enough at home." "The foreign peoples have their own religions, and these are good enough for them." "Foreign peoples do not want us." "Our money never arrives." "Missionaries live in luxury." "Our money is wasted through the uprisings, massacres, etc."

PREACHING ON MISSIONS

There is a striking article in the May number of the *Ladies' Home Journal* giving the analysis of 800 recent sermons preached by ministers all over the country. The article says that not one sermon in the list submitted related directly or indirectly to foreign missions, although several pastors reported having secretaries and missionaries in their pulpits. So far as the preaching of the pastors themselves is concerned, there was a complete lack of attention to the subject of the extension of Christianity throughout the world. We confess to a good deal of astonishment over this disclosure. We have long realized that there is a great lack of missionary preaching, but our observation is that there is no such dearth as this article shows. We would like to know to what extent the inquiry includes Congregational pastors. A few years ago the Home Department of the Board issued a series of five pamphlets entitled "The Pastors' Series," in which exclusive matter was furnished to our ministers for use in the pulpit. We have abundant reason for knowing that these pamphlets were welcomed and widely used; in fact, many pastors have urged the continuance of the series.

We urge pastors to read the article in question for its bearing upon missions and also for the light it throws upon modern pulpit topics generally.

A rather surprising revelation is that very few sermons are preached on social service or upon particular reforms, or even in the line of Bible exposition. Subjective themes apparently demand the major attention of our preachers.

TERCENTENARY PLANS

We learn with gratification that Rev. W. W. Scudder, the well-known Home Missionary Superintendent of the State of Washington, has consented to leave his present work and to join forces with Secretary Herring in promoting throughout the denomination the special plans for the Pilgrim Tercentenary. Mr. Scudder will bring to this highly important task a very unusual experience in the way of preparation. Born in India, of the famous Scudder family, his education and ministerial experience have been in the United States. He thus combines in an ideal way the foreign and the home interests.

In his work as superintendent in Washington he has taken pains to have every church under his care well-grounded in all the missionary work of the denomination, and particularly in the work of the American Board. He has interpreted his position in the broadest possible way, and the Board owes it to him in no small measure that the Washington churches are showing so much interest in the work over the seas. We bespeak for Mr. Scudder a hearty welcome wherever he goes among our churches, not only on account of the breadth and intelligence of his missionary interest, but because he will be able to serve all the interests of the denomination in an effective way.

Perhaps no Congregational organization has a deeper interest in the fivefold program of the Tercentenary Commission than the American Board. The educational features of this plan, together with the great financial objective, offer a splendid opportunity for the advancement of the foreign work in conjunction with the other interests of the denomination. We trust our readers, and particularly our pastors, will keep informed of the various steps in the program, and that they will stand ready to back them up.

PILGRIM SHRINES ABROAD

In connection with the Tercentenary plans, let us call attention to the Board's illustrated lecture entitled, "Congregational Shrines around the World." This lecture is a recent one, and was prepared with the Tercentenary celebration in view. It starts with the history of the Pilgrim Fathers in Great Britain; follows them to Holland and America; shows how the movement was missionary at heart, and how it spread itself over the country not only in churches, but in schools and colleges and philanthropic enterprises of many kinds. The lecture then carries the movement out into the foreign field through the agencies of the American Board, and reveals by picture and graphic description how it has belted the globe with Pilgrim institutions.

NEW EDUCATIONAL PLANS

By September 1 the new educational material for use in the Sunday schools will be ready. The theme for the fall study is "Kingdom Building." For the senior and intermediate grades a special pamphlet, "Kingdom Patriots," is being prepared, which will present four biographical sketches of present-day workers abroad. Upon them is based a series of brief exercises for platform use during the weeks when the pamphlet is being read in the classes. For Junior teachers there is another pamphlet, "Without the Iron Cross," giving stories of native Christian heroes. A third pamphlet gives stories of child life abroad, for use in the Primary Department. These pamphlets, with a special one for superintendents or missionary committees, will be sold for twenty-five cents a set.

FOREIGN DEPARTMENT

AFRICA

He Likes His Job

Just about a year ago Mr. and Mrs. James Hunter joined the West Central Africa Mission and were sent to Kamundongo, as Mr. Hunter is a practical printer and the mission press is at that station. Mr. Hunter's letters have been full of enthusiasm, of shrewd observations on men and things, and of a discreet modesty as to emphasizing his own judgments. In a recent letter, however, he sums up some of his conclusions more freely. He says:—

"I like this work so well that you will probably have as much trouble getting rid of me at the end of my term as a story relates of an Irishman and a contractor. Pat worked for the contractor. For some reason or other the contractor wished to discharge him, but did not like to tell him, so he wrote Pat a letter, thinking this would settle the business. Five days later Pat showed up, took off his coat, picked up a shovel, and started in. By and by the contractor came along, saw Pat, and said, 'Pat, did you get my letter telling you that you were fired?'

"'Shure I did thot,' says Pat.

"'Well, what are you doing here?' asked the contractor.

"Pat took the letter from his pocket and pointing to the envelope corner said, 'Read thot.'

"The contractor read, 'If not called for in five days return to ——.' After the contractor read it he looked up, and Pat, with a twinkle in his eye, said, 'Shure and as yez did not call for me in five days I returned.' The story has it that Pat retained his job.

Visits Ndondi

"I have been down to Ndondi, and while there I took a day to see Bailundo and to get acquainted with the workers there. Here are some of my impressions:—

"Ndondi seems to be the most central station we have. I can best refer to it as the hub of the wheel. The other stations lead from it in as many directions. It is only two or three miles from the railroad, therefore as an economical business proposition it is the place for the Press. In saying this I must sink all personal feelings for the good of the mission. I shall hate to leave Kamundongo. I love the work here. I believe I have reached the 'point of contact' with the boys, so necessary for the success of the work. I believe that they have confidence in me, and that when I have the language more thoroughly my efficiency will increase.

"The work at Ndondi can never be overestimated. Here you see the pick of the various stations studying to fit themselves to fill the places where their services are most needed. It is an inspiration to look into the bright faces of these lads and picture in your mind the possibility that opens up for the extension of the work with their help.

"Mr. Tucker and Mr. Bell are doing a great work there. One cannot see these things without drawing up his belt another notch and rolling his shirtsleeves a little higher and pitching in. The very spirit of the work is contagious.

"By the way, I believe all newcomers should see their own station and then visit the other stations before they get too deeply in the work. It is a great education; broadens your views, so that when problems arise you can see more intelligently how to solve them in relation to the *whole work.*

"We are progressing with the plans for our new church. The land is now being cleared, and just as soon as the

CHRISTIAN WOMEN AND THEIR BABIES AT BAILUNDO

dry season is here, building operations will begin. We hope to have the work finished so that the present church building can be used for a schoolhouse this October. We need one badly. We have just received word from Dr. Saunders, at Gamba, that on one Sunday he added thirty-five new members to the church. So you can see that the Word is gradually taking root."

✣

The Boys of Kamundongo

Dr. Henry S. Hollenbeck, of Kamundongo, West Central Africa Mission, has sent a characteristically definite report of the work of the boys' boarding school at that station for the school year of 1915–16. He writes:—

"There are forty-four boys enrolled this year, including quite a number of heathen parentage and several orphans. They are drawn from fifteen different villages and traveled from one to thirty days to come to school.

"Those making the longest journey were four who came from the Bukusu tribe, whose territory is a thirty days' journey away to the southeast, a region which has never been visited by any of the members of this mission. They had varied experiences traveling on foot through a wild region, among which was a visit to their camp by lions, which killed their lone donkey.

"The oldest of the boys is just coming to young manhood and is the son of a prominent chief of the district. They are bright and energetic as boys go, and within the year had acquired a new tongue and were able to hold their own in school with those born to it. They are desirous of having a work started among their own people, and are urging that some one be sent out there to preach and teach. It means a splendid opportunity for opening up a new work in a new region.

"All the boys are provided with board and clothes in return for such work as they are able to do, though

this lacks considerably of covering the cost. Very few receive any help whatever from parents or relatives, as not many are able to help, even if they so desired. Some of the boys have worked overtime in order to get extra pay to help a widowed mother or a needy younger brother or sister. The employment furnished consists of agriculture, domestic service, printing, carpenter work, doing chores, teaching, typewriting, etc.

Comprehensive Courses

"The training is planned to include, aside from the regular school work, agriculture (including cultivation with oxen), carpenter work, tailoring, printing, and other forms of manual training.

"The school work has been chiefly in charge of Miss Sarah L. Stimpson, who, being the only teacher, also has charge of the girls and others, with a total of over one hundred of all ages and in all stages. Manifestly it is impossible to give them the time and attention that they need in order to make the most of the time that they spend here. The more advanced pupils attend the morning school for four hours, and the rest the afternoon school for two hours. The remainder of the time is spent in work and in manual training.

"The housing facilities are very inadequate and unsatisfactory, and it is imperative that improvements be made. The crops are good this year, but not enough ground has been cleared as yet to provide sufficient food supplies for the year. It is not possible to make the school self-supporting at present, as it requires an outlay of about five dollars per year for each boy.

"The school has proved popular and there are many more applications than places. It is our policy to draw from the outstation schools, selecting the most promising pupils in the various schools. This policy is not adhered to strictly, as there is such manifest advantage in drawing to some extent from regions where there is no established work. Recently a chief in a neighboring tribe, among whom we have no work, made application for a place for his son and places for the sons of some of the leading men of his tribe. We hope to be able to make provision for some of them, at least, next year.

"We must look to the boys in training for the more adequate occupancy

WORK AND WORKERS IN THE FIELDS AT KAMUNDONGO

of this field, as well as for opening up new ones. They are energetic and anxious to make progress, so the school is full of promise and is one of the most gratifying phases of our work."

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A New Man at Inanda

The following quotation from a letter to home friends written by Rev. Ralph L. Abraham gives a good picture of the way the work opens before an earnest young man, and also of the urgent need of more teachers and preachers there in these African uplands. Mr. Abraham says:—

"As a place to start from, let me begin with Inanda Mission Station, where we are living. It is situated about fifteen miles as the crow flies from Durban and nearly the same distance from the Indian Ocean. It has an altitude of about one thousand feet, and we are favored with a refreshing sea breeze nearly every day, which relieves the pressure of the climate somewhat. The mission station is located within the Inanda Mission Reserve, which contains 11,500 acres, on what is called the Glebe, a small tract given to the mission by the government. The Reserve is at the edge of the Inanda Location. The locations are tracts set apart by the government for the natives. The Inanda Location is an unsurveyed tract reaching from east to west about twenty-five miles and about the same from south to north, where it joins other locations which extend to Zululand. Inanda Seminary, one of the mission's boarding schools, is located here. So the question of isolation for the family is happily settled.

His Field

"The field that I have for my special responsibility consists of four churches and their outstations, or branch churches, and preaching places. My field is small as compared with the big ones that the other church supervisors have, but it is all and more than I can care for. One thing is certain, and that is that my field will of necessity be enlarged unless reënforcements come soon, and I mean reënforcements for church work.

"Of these four the Inanda church is the largest, both in membership and in extent of territory. It alone has eighteen outstations and preaching places, of which twelve are really small churches, some of them having seventy-five or eighty members. These eighteen branches are scattered from northeast to southwest a distance of forty miles. In the four churches there is not a single ordained pastor. One has a resident preacher acting as pastor. The preaching in all these branches and churches is done by laymen, some of whom can read and write and some cannot. Fortunately for the work, the outstations of the other three churches are not so widely scattered and not so numerous.

A Church of Women

"I want to give you just a glimpse of one of the smallest branches of the Inanda church. The name of the place is eMabedhleni. It is about twelve miles from the Inanda church in a direct line, but I left home at 7.30 in the morning, riding a mule, and did not arrive until three o'clock in the afternoon on my first visit there.

"The work at eMabedhleni was begun by a woman who had her life touched here at the seminary through the efforts of Mrs. Edwards and the other teachers. And so the other branches of the church began: by some one going out from the church here and beginning work in the home kraal, or going to some new place to begin preaching what he had learned and experienced. This woman was a widow. She was living in the kraal of her uncle. The place is in the wilds of the location. At first the people would not let her preach, but about eight years ago she was permitted to begin her work.

There had been a death in the kraal, the child of the headman. This woman prayed all night, and in the morning, so they told me, the child was all right. This broke down opposition sufficiently for the work to begin. The headman and his two wives were soon converted, but did not give up their polygamy for church membership. In every other way they seem to have been living good Christian lives so far as they understood Jesus' teachings. But the church was a women's church, with only one male member—a boy.

Pagan Conditions

"I was the first and only missionary they had ever seen. They certainly welcomed me! They gave me the best they had. They fed me well, giving me strong tea and bread which they had bought for me, rice and mealies (corn) boiled with the inner husks on and eaten without butter or salt. One meal they gave me some *high* meat, potatoes, and bananas. They had a bed patterned after a civilized bed for me, but I prefer a mat for comfort. (The native sleeping mat is made of coarse grass or small reeds, and is more like floor matting than anything I know.)

"This little church had sprung up amid naked heathenism. Every one of the Christians live in heathen kraals. Their husbands and fathers are heathen. There is not a house after the Christian type. The men, though still living the old life, told me they were glad I had come to help them in their church, and they really take a little pride in it. Even the induna (the representative of the chief in that district) welcomed me with many words. I asked him how it was that if he was so glad that I had come to help he was still in his native dress (chiefly atmosphere), and apparently not helping the work himself. He had his excuses, of course, for not being a Christian, but really he is very sympathetic to the work. One young unmarried man told me frankly that he was not in the class because he wanted many wives. What an environment!

"There is no church building. The people meet under a tree or in one of the huts, and you would be surprised to see how many people a hut holds. The church needs a leader sadly. A woman in Africa does not count for much and is commonly classed as a child. The miracle is that this woman, Masiya Shangase, who can but read and write, accomplished so much.

The Little Teacher

"One of the most pathetic things, and yet one of the most hopeful that I found, was a little girl thirteen years old, who had been to school but two terms (eight months), teaching school. She had nineteen children, several of them older than herself, and was teaching them what she could. The schoolhouse was the shade of a tree. They had built a little fence of reeds along two sides. Four tree limbs about four inches in diameter, set in forked stakes, served as seats. The children had slates, but the teacher had no blackboard, chair, or desk. For books there were one or two Testaments, a hymnbook, and charts with the letters and syllables, from which the children were learning to read and spell. This is typical of the desire of the children to learn. Heathen parents are usually indifferent, if not antagonistic. I have hopes of getting the people to build a house. Then if it meets the requirements of the government; and if we can provide the required amount of school furniture, which will be difficult; and if we can enroll fifty children, which I am sure can be done; and if we can secure a certificated teacher, which is almost a hopeless task chiefly because of the poverty of the people—the government will take the school over and pay the teacher's salary, if it is not too short of funds 'on account of the war.' I know there are a number of ifs in that statement, but we cannot get away from them."

TURKEY

News from Mardin

It is with the greatest pleasure that we are able to present a letter from one of the plucky garrison at Mardin. There are five women alone there, and one of them, Mrs. Andrus, is no longer young, is not strong, and it must be hard for her to be separated from her husband, Dr. Andrus, who with Miss Fenenga and Dr. Thom was sent by the Turks to Sivas, where Dr. Thom died and where the other two are detained. There have been no complaints from Mardin, however, and Miss North has kept the hospital open, doing what she could in the absence of a doctor. But we will let Miss Graf's letter tell its own story. Friends will recognize Miss Joanna L. Graf as the nurse to whose thoughtful care so much of the comfort of Mrs. Thom's last days in Mardin, a few months ago, was due. Miss Graf writes:—

"I want to write so that you may know I am in good health and busy as ever. The women (a few) still make lace and I have a stocking industry, which is nearly finished, however. It has kept quite a number busy. A large per cent of little girls in the day school are earning their tuition that way. We have about 150 enrolled and four teachers. Then the bread roll is quite an item, too, so that we are not idle by any means. We heard from Mr. Andrus last evening. They have been having earthquakes up there. All our sick are on the mend, and we are thankful. Tomorrow we will need to have services in the high school again, but we hope only for a short time, and then we can use the chapel.

"Oranges and lemons are more plentiful than usual, as they are not exported. They are greatly relished by the sick. Kerosene is $1.50 a gallon. We use sesame oil for our night lamps, of which we have had to keep two going most of the last seven months because of sickness. Three in little Bethesda have had the measles, and it takes quite a bit of time to look after them, even though I have all the help I need. The doctor being away, there are many calls to help for burns and other things from the mothers all over the city and in the schools; so that Miss North, with her hospital, and I in relief work, have

MISSION BUILDINGS IN MARDIN AS THEY SHOW AGAINST THE SKY

A RECENT SCENE IN VAN
Refugees crowding around public oven, hoping to get a loaf of bread

our time fully occupied and are ready for bed by 8.30 in the evening.

"We all go over to the Emrichs' study for our meals. Mrs. Andrus was moved over there and had their sitting room and bedroom for herself. She can move about with her stick and crutch, and so meet with the rest of us, which she could not do if we were in the regular dining room. Mrs. Dewey looks after our meals, and we generally have evening prayers together; then we come home, look after the milk and perhaps some accounts, and then to bed."

"*Later.* Safe and well up to March 16. Schools again in session on the mission compound, and there again church services have to be held. The hospital is now under the Red Cross. Fifty beds are always filled. Psalm 91 is still good in these days."

THE BALKANS

Rulers Change but Work Goes On

A bright letter from Miss Mary L. Matthews, principal of the Girls' Boarding and High School in Monastir, Bulgaria, gives an idea of the steadfastness in the midst of changes which is characteristic of Christian missionaries and in which our workers in Monastir especially have had training in the last few years. When Miss Matthews reached Monastir, in September, 1915, after furlough and detention in America because of war conditions, she was for a time in Serbian territory. Presently Bulgaria regained the city, and Miss Matthews writes:—

"We received no letters or cards after October 18 until February 5, and you may know we were thankful then to have a few messages from the homeland. Our school has not been interrupted at all.

"I want to tell you about Sister Hilda (Miss Hawley), who is in Monastir, because the way to Albania, where she expected to serve, was closed. She came in the fall, while this city was still in Serbia, and was given charge of the military hospital, the largest in the city. What it meant for a young woman to go, as the only trained nurse, into such a place and clean up the

wards and the patients until they were free from vermin, can best be appreciated by one who saw the conditions before and afterwards.

"When the Bulgarians came, Sister Hilda withdrew, as she was not sure what the new government would desire. But the Bulgarian officials had heard of her efficient service, and gave her a cordial invitation and a welcome back to the hospital. She has been there all winter and has done a wonderful work. She is giving an object lesson in real Christianity which will not be forgotten. Both Bulgarian and German doctors appreciate her work in putting order and cleanliness into an institution with 600 patients, and with only untrained men to do her bidding. Major Nicolieff, of Sofia, the head physician, is the only person higher in authority than she, and he upholds her in every particular. As she is a member of our mission, she has no salary from the hospital.

At the Risk of Life

"A few minutes ago Sister Hilda was here to tell us that one of the most skillful doctors of the Bulgarian army is ill, at Resna, of the worst form of typhus, and she has been asked if she will go and nurse him, as that is probably the only way to save his life. She is ready to do it and counts it a privilege, and we cannot advise her against it, though she and we know that she will be in some danger herself. The doctor may not live until she can get there, but she feels that she must do what she can to save him.

"We all are working hard, but we wish the war would end, and we try to hope for brighter days. The prayers of our friends have done much for us, I believe, and it is good to know that we have such friends, even if we cannot hear directly from them."

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From a Station in Greece

Rev. W. C. Cooper, writing from Salonica on May 10, reports the force in good condition, although some of them find it a little trying to contemplate the return of the Zeppelins at irregular intervals. The latest visit from one of these gentry was, however, unsuccessful. Mr. Cooper says:—

"The monster sailed around over the hospital camps just south of the city, then above the city and back down over it, when all at once four powerful searchlights flashed on it and cannon opened fire. The machine seems to have been under orders not to bombard the place, for no bombs were thrown except it may have been into the water.

"According to reports, it was the great gun from the Agamemnon which brought down the big bird. Anyhow the machine came down in the marshes across the bay, where its great girders can be seen from the city with a telescope. Sections of it are being brought in for souvenirs, and I myself have secured some pieces.

"I am glad to say that the first reports of the crew being burned in the machine are untrue. At least twelve men have been captured and brought in here, where they are confined in the former German school, next door to our mission house. The machine was evidently not burned by shell fire, but by its own crew after it fell.

"Today we are rejoicing to have bread enough on sale once more, after three or four days of its almost complete absence. This state of affairs occurs about once every six weeks. We have a little bag of corn meal in reserve for such occasions. Just now there is no sugar to be had.

"The industrial school is pushing on all its work, in spite of its losses. (The main building was burned on April 15.) School is in a tent; kitchen and dining room under the machine shed; the haymow serves as dormitory; and so they get on. The insurance has been adjusted and a little material for rebuilding already secured."

Thus, in spite of perils by fire and perils by war, the missionaries stick to their task and rejoice to have a task to stick to. We cannot but admire their faith and their pluck.

CHINA

A Shansi Garden

Dr. and Mrs. Percy T. Watson are back at their station in Fenchow, after their furlough in America last year. Mrs. Watson, writing on May 7, says:—

"We think often on these windy, dusty days, when we have to dust with brooms rather than with cloths, of the lovely moist spring days we enjoyed last year, and try to recall the smell of spring—so much of spring seems to be in the smell of the fresh earth. However, our compound surely looks like spring and Arbor Day, with half a dozen men digging holes and planting trees therein, spading up flower beds, and getting out the bricks from the ground.

"We seem to be a Chinese Pompeii. Five or six feet below the surface we find specimens of fine enamel tile; and exactly in the corner between the porch and the steps, where I wanted to plant a lilac, we came upon an old, brown earthen water jar, probably used by the wealthy owner of the place as a hiding spot for his money.

"Dr. Watson's recreation is getting trees planted, and even in the seven years since we first came we can see a wonderful transformation in the place. He is getting some rapid growers planted, but also a good many pines, which will not only relieve the somber winter brown, but will help check the course of the dust. We also took a day off and went out to the hills, to enjoy the freshness of that purer air and to bring back some vines to transplant about our house, which looks bare as new houses do.

"I have also a little vegetable garden of lettuce, celery, tomatoes, and green corn. I forgot to bring seeds from America, except the tomato and corn that had been given us. I usually have peas and quite a variety, for we have a man to care for our mission property out at Yu Tai He, and it costs only the price of the seeds to have all one's summer vegetables. I want to experiment with different flowers from home. The Chinese are very fond of new flowers, and I get my daily quota of fresh air that way, besides entertaining the children at the same time. I am very proud of my asparagus bed,

FENCHOW, SHANSI, SHOWING GARDEN POSSIBILITIES

which I started from seed four years ago. We had our first taste of our own asparagus three days ago."

A letter from Dr. Watson, written nearly a month later than the above, reports all the members of the station as getting off for Yu Tai He and its cooler shades save the poor doctor himself, who is up to his neck in work that cannot be put off and that knows no term time or vacation season. With a new hospital to be built, the securing of the land therefor, and the planning of the buildings, these are rushing times for the Fenchow doctor.

YU TAI HE, SHANSI

One of the beauty spots of the valley and the summer home of the missionaries

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College Young Women's Christian Association in Peking

Miss Luella Miner, principal of the North China Union College for Women, in Peking, sends the following:—

"Miss Paxson, the student secretary of the Young Women's Christian Association in China, has for two years been holding meetings in the mission schools, both north and south, partly for the deepening of the spiritual life of the Christian students, but more to bring those who have not yet decided to live the Christian life to decide for Christ. These meetings have been very helpful, and before she came to Peking over seven hundred students had signed the decision cards. Of course, many of these are girls who have grown up in Christian families and schools, and this for them was simply the time for taking the decisive public step; but very many girls from non-Christian homes, many of them much opposed to Christianity, have been won.

"Miss Paxson gives a very direct, simple message, and is a firm believer in intercessory prayer. She held meetings for three days for the college and academy girls together, then three days for the girls in the elementary school. Twenty-two girls in college and academy signed the cards. Four or five had already confessed Christ in public, but because of opposition in their homes have

not joined the church. Several of these will not take this step while the opposition is so strong, for they feel that direct disobedience will hinder the parents, whom they hope to win for Christ.

"Two of the Freshmen and two in the special class signed the cards; all of the rest in the college are church members, and so are most of the remaining students in the academy. About fifty in the elementary school signed the cards. Some of these are only ten or eleven years old. For many from Christian homes it was like Decision Day in Sunday school, but a large number are from non-Christian homes. The Personal Work Committee in the college and academy Young Women's Christian Associations, led by Miss Louise Miske, has done fine work this year, and the great success of the meetings is due to them almost as much as to Miss Paxson, speaking only of the human instruments. Mrs. Stelle translated finely for Miss Paxson."

THE PHILIPPINES

A Visit to Surigao

Rev. Frank C. Laubach sends the following study of the needs and prospects of the people of Surigao, the city at the northern tip of the island of Mindanao. He landed from his steamer at midnight, and a fellow-passenger, a friendly citizen of Surigao, entertained him over night. Mr. Laubach says:—

"It was still very early in the morning when the members of our church here discovered that I was in town. A half dozen came to the house of the gentleman who had taken me in, and took me under their wings. They looked me over like a highly prized, long sought, just captured specimen of *ornithoptera magillanus*, and my hand hurts yet when I think of the way some of them wrung it.

"For months I had been receiving urgent letters to come and visit this congregation—letters full of pathos.

OUT FOR THE SPORTS ON THE FOURTH OF JULY, DAVAO, P. I.

One day when I was leaving Cebu, a young man came down to the dock and with tears in his eyes told me that he had been instructed to telegraph to Surigao just when I would be there.

"At last, after six months of promising, or rather five years of promising—for they had promised these people to send them a missionary that many years ago—at last I reached Surigao, looked into the faces of these earnest people, and understood the letters, the telegram, and the tears.

The Pilgrim Spirit

"I have been touched by the needs and neglect of Dipolog, Baliango, Cotabato, and Momungan, but nothing in all Mindanao has wrung my heart like the earnestness and the need of these folks in Surigao—a little group of common poor people, persecuted and reviled by the Roman priests beyond measure, and yet fearlessly and with joy worshiping God with a faithfulness which is almost desperation because of their persecution. It was they who were crying for 'a pastor.'

"They had a service consisting of recitations in English and Visayan, and songs and prayers, the evening after I arrived. It was full of thanksgiving from beginning to end because the pastor had come at last. They could not stop begging me to move to Surigao; they seemed to feel that some leader was needed badly and immediately.

"The little *barrio* of Dool, at one end of the city, is entirely Protestant. All of this is due to the influence of a zealous blacksmith, who lived there for about six years. During his time the little chapel about which you have been told was built. Because the beginners of the church are poor, rather ignorant, hard-working people, the well-to-do and socially ambitious people of Surigao do not attend the Protestant services. Most of the older students in the high school, who are sympathetic with Protestantism, stay away from the little chapel.

Wanted—An American Leader

"The backing of one American could change this situation, as was abundantly proven during my stay. They had at the little church a larger crowd than had ever been there before. People who could not get in the door stood about outside and tried to look in. One young man said to me after the meeting that he and thirty other men would be baptized if I would come and stay at Surigao, but that they did not now attend the services because they 'do not know the people who are at the head.' That the people at the head are not well known is true, partly because they live in the suburbs and partly because most of them have recently immigrated from northern islands. Five of the public school boys were baptized, and next day, at an election of new officers, three of these boys were selected for leading positions in the church! An older element in Surigao is very sympathetic with our movement, and I am quite certain that a missionary in Surigao could readily draw this element into the Surigao church.

"There are four Dutch Catholic priests in the city, besides a number of others scattered over the province of Surigao, and those fellows are workers. The leading priest was president of a Catholic college in Holland before coming here, and is a man of high education, but narrow. He fights the public schools on the ground that they fail to teach religion, and has frequently succeeded in forcing pupils to leave the public schools to save their dead relatives from the tortures of purgatory. Down the coast some little distance, in two large cities, every family which allowed children to attend public schools was excommunicated, and the superstitious people were in panic. These priests of Surigao Province have succeeded, by their despotic ways, in making as many enemies for the Catholic Church as I have found in any one town, outside of Baliangao."

THE PORTFOLIO

Bible Distribution by Chinese Men

Mr. Yung Tao, the Chinese philanthropist, distributed 5,000 New Testaments, and inserted in each copy a slip containing a personal message for the recipient. He urged them to fathom the teachings of Scripture concerning the human heart and life, and to put these into practice. He also drew special attention to the following: Matt. 22: 36–39; Mark 10: 45; John 15: 12, 13; Rom. 12: 9–21; 1 Cor. 12: 12, and Gal. 5: 16–24. He arranged for the binding of special editions of the New Testament for distribution among the students in the government schools, and he was soon to begin delivering lectures on the Bible as a divine revelation, its teachings as to man's relations to God, and its ethics as essential to China's national future. He says: "Without the aid of Christian ethics it is impossible to reform society or to expel evil from men's hearts so as to produce a strong and virtuous nation. Missionaries are the hope of China." His motives in distributing the Bible are both patriotic and altruistic. He signed the presentation slip referred to above, "Respectfully presented by Yung Tao, who is not a church member."

There is another case of an official in Nanking, who makes no pretensions to being a Christian, presenting copies of the Bible to his friends.

The military governor of Szechuen —Marquis Tcheng-I—sent a message over his official signature and seal to the agent to present to the supporters of the Society. In it he says, "It is the Bible that has made America great." He also sends his thanks to the Society for the "benevolent work" it is doing in his country, and asks that it "be supplemented rather than diminished, until the land of China is as great and strong as America."

Dr. J. H. Hykes, agent for China, in "Bible Society Record."

The Unrivaled Bosporus

There is hardly a nation of the civilized world whose blood has not mingled with its waters. There is hardly a faith, hardly a heresy, which by the devotion of its adherents and martyrs has not hallowed its banks. The German emperor, William 2d, in 1889 disembarks at the same port which tradition makes the landing place of the other youthful leader, Jason, with his Argonauts.

The Bosporus contains few dangerous submarine rocks or shoals. The water is only slightly tinged with salt and is marvelously clear. The sand, glittering apparently near the surfac may be twenty feet below. Off Buyoukdereh, where it attains its largest breadth, its hemmed-in waters broaden to only 9,838 feet, or about one and four-fifths miles. Between Roumeli Hissar and Anatoli Hissar they shrink to one-sixth of these dimensions.

Seventy edible varieties of fish, familiar to connoisseurs, sport in the Bosporus. Some have their permanent haunts within the stream. The most are migratory. The instinct of the seasons moves them northward or southward with the birds. The strait is their only possible highway between the Black Sea and the Mediterranean, their summer and winter homes. From March until June and from August to December, men, poised in the quaint perches high on piles above the water and constantly on the outlook, watch for the flash of their gliding forms. The various fishy tribes, at intervals of days and in countless shoals, succeed one another. The watchers, trained by long experience, with sharp eyes pierce the crystal depths and know what fish are passing or are almost come. Then, the signal given, every advantageous spot is quickly blackened over with hundreds of fishing boats, and their generous harvest never fails.

Edwin A. Grosvenor, in "The National Geographic Magazine."

THE CHRONICLE

Arrivals in this Country

June 15. In San Francisco, Cal., Rev. and Mrs. Vinton P. Eastman, of Lintsingchow, Shantung District, North China Mission; and Miss Edith Curtis, of Niigata, Japan.

June 21. In New York, N. Y., Rev. S. Ralph Harlow, of Smyrna, and Miss Jessie Holeman, of Constantinople, both of the Western Turkey Mission.

July 8. In New York, Dr. and Mrs. Jesse K. Marden, Rev. and Mrs. Ernest Pye, and Miss Bertha B. Morley, of Marsovan, Western Turkey Mission.

July 11. In New York, Rev. George E. White, of Marsovan, Dr. and Mrs. Charles E. Clark, and Miss Nina E. Rice, of Sivas, Western Turkey Mission; and Miss Agnes Fenenga, of Mardin, Eastern Turkey Mission.

Marriages

May 25. At Tientsin, China, Rev. Benjamin F. Sargent and Susan B. Tallmon, M.D., of Lintsingchow, Shantung District, North China Mission.

June 14. At Kyoto, Japan, by the father of the bride, Rev. Dwight W. Learned, D.D., Rev. William L. Curtis, of Kyoto, and Miss Grace W. Learned, both of the Japan Mission.

June 20. In Columbia, Pa., at the home of the bride's sister, Mrs. E. S. Broome, Rev. Edward L. Nolting and Miss Eda R. Witt, under appointment to the Madura Mission, India.

Deaths

June 6. At Kingston, N. Y., in her ninety-third year, Mrs. Eunice Day Bliss, widow of Rev. Isaac Grout Bliss, formerly a missionary of the American Board at Erzroom, Turkey, and afterward agent of the American Bible Society for the Levant. For thirty years Dr. and Mrs. Bliss lived in Constantinople and were closely identified with missionary interests. Mrs. Bliss leaves four sons and a daughter: Rev. E. M. Bliss, D.D., of Washington, D.C.; Miss A. D. Bliss, of Poughkeepsie, N. Y.; William G. Bliss, of Katonah, N. Y.; C. L. Bliss, M.D., of Washington, D.C.; and S. S. Bliss, of Tarrytown, N. Y.

July 2. In Sofia, Bulgaria, James F. Clarke, D.D., aged eighty-four years, for fifty-seven years a missionary under the American Board. (Further notice later.)

The death is announced at Clifton Springs, N. Y., of Dr. Carnie C. Thayer, a former missionary of the American Board in Turkey. Dr. Thayer was born in 1840; studied theology at Chicago Seminary, and was ordained in April, 1867, at the same time with four other men going to the foreign field. He reached Aintab and, later, Oorfa, Turkey, in 1868, and served five years. After returning to America he practiced medicine in Illinois and in Minnesota, and was later a member of the sanitarium staff at Clifton Springs. Of the four young missionaries ordained with Dr. Thayer, three went to India under the American Board.

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At the Oberlin Commencement this year two missionaries of the American Board were granted Doctorates of Divinity. They are: Rev. Willard L. Beard, D.D., of Foochow, China, and Rev. Frederick B. Bridgman, D.D., of Johannesburg, South Africa.

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It is always a joy to find the children of our missionaries drawn back to the fields of their youth, when their years of study in this country are over. Two daughters of the Japan Mission, Miss Pauline Rowland and Miss Agnes Allchin, are now outward bound for a year with their parents, a year also of assistance in mission labors. They are sure of a big welcome from the missionary circle to which by every tie they belong.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch., 6.37; Friend, 10,		16 37
Bangor, All Souls' Cong. ch., toward support of missionary, 150; do., R. A. Jordan, 2.50; Hammond-st. Cong. ch., toward support of missionary, 75,		227 50
Belfast, North Cong. ch., Robt. F. Dunton,		2 00
Bridgton, 1st Cong. ch., Miss M. G. Lewis, for work among Armenians,		1 00
Gardiner, South Cong. ch.		3 00
Lewiston, Lilian F. Wells,		5 00
Mechanic Falls, Mite Box,		50
Orono, Friend,		1 00
Phippsburg, Frank S. Bowker,		2 00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 243.25; Edmund T. Garland, 10; Miss H. E. Clarke, 5,		258 25
Presque Isle, E. E. Parkhurst,		2 00
Searsport, James H. Duncan,		5 00
South Berwick, 1st Cong. ch., 50; Helen D. Sewall, 40,		90 00
		613 62

Less.—East Otisfield, To transfer item in February *Herald*, .50 00

563 62

New Hampshire

Candia, Cong. ch.	5 00	
Dalton, Cong. ch.	2 64	
Goffstown, Cong. ch.	26 50	
Goshen, Cong. ch.	4 30	
Intervale, Mrs. Eliza H. Fette,	10 00	
Plaistow and Haverhill, Mass., Cong. ch.	33 00	— 81 44

Vermont

Barton, Cong. ch.	17 26	
Cornwall, Cong. ch.	9 00	
Coventry, Cong. ch.	20 00	
Jeffersonville, H. W. Varnum,	50 00	
Milton, Cong. ch., toward support Rev. Wm. Hazen,	20 00	
North Craftsbury, Cong. ch.	15 00	
North Troy, 1st Cong. ch.	16 00	
Rochester, Cong. ch.	11 00	
St. Johnsbury, 3d Cong. ch., 14; North Cong. ch., Arthur F. Stone, 1; Bessie B. Gale, 5,	20 00	
Springfield, Friend,	5 00	
Waitsfield, Cong. ch.	5 00	
Wells River, Cong. ch.	60 00	
Westford, Cong. ch.	7 00	
West Newbury, Cong. ch.	1 00	— 256 26
Legacies.—Essex, Nathan Lathrop, by Robt. C. Flagg, trustee,		26 88

283 14

Massachusetts

Amesbury, Union Cong. ch.	5 28	
Amherst, Frank A. Waugh,	5 00	
Belchertown, Cong. ch.	26 00	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	90 00	
Billerica, Cong. ch., 29.33; Friend, 5,	34 33	
Boston, Central Cong. ch. (Jamaica Plain), 200; Phillips Cong. ch. (South Boston), 75; Highland Cong. ch. (Roxbury), 50; Village Cong. ch. (Dorchester), 50; Baker Cong. ch. (East Boston), 6.60; Mt. Vernon Cong. ch., Richard L. Gay, 5; Frank E. Bridgman, 2,	388 60	
Brimfield, 1st Cong. ch.	22 38	
Cambridge, North Cong. ch., 220; Pilgrim Cong. ch., 61.60; 1st Evan. Cong. ch., 19.29; Chas. S. Lewis, 25,	325 89	
Dalton, 1st Cong. ch.	575 75	
Dover, Cong. ch.	7 94	
Enfield, Cong. ch., of which 100 from Mrs. Henry M. Smith and 100 from Marion A. Smith,	200 00	
Fall River, Central Cong. ch., 160; Mrs. Marretta B. Wilcox, 5,	165 00	
Fitchburg, Rollstone Cong. ch., 78.75; Finnish Cong. ch., 8.15; German Cong. ch., 5; Martha S. H. Wright, for Mt. Silinda, 5,	96 90	
Framingham, Plymouth Cong. ch.	144 00	
Granby, ch. of Christ,	22 84	
Great Barrington, Mrs. Geo. Church,	25 00	
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen,	125 00	
Hamilton, Cong. ch.	4 55	
Haverhill, Center Cong. ch., 62.70; Riverside Memorial Cong. ch., 17,	79 70	
Haydenville, Cong. ch.	3 34	
Hinsdale, 1st Cong. ch.	22 41	
Holbrook, F. H. Diman,	3 00	
Holyoke, Frank B. Towne, 30; John K. Judd, 10,	40 00	
Lanesboro, Cong. ch.	3 96	
Lawrence, Trinity Cong. ch., J. P. Walworth,	5 00	
Lee, Geo. W. Bidwell,	25	
Leicester, Chas. L. Davis,	2 00	
Lowell, Friends,	20 00	
Merrimac, 1st Cong. ch.	19 56	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	8 62	
Nantucket, 1st Cong. ch.	16 50	
New Bedford, Wm. C. Parker,	25 00	
Newbury, Byfield Cong. ch.	11 31	
Newton, Eliot Cong. ch.	425 00	
Newton Center, Friend,	5 00	
Newtonville, Mrs. Wm. Price,	10 00	
North Adams, Cong. ch.	240 00	
Northbridge, Rockdale Cong. ch.	17 51	
Norton, Christian Assn. of Wheaton College,	25 00	
Peru, Cong. ch.	2 00	
Pittsfield, South Cong. ch., Friend,	5 00	
Randolph, T.	9 00	
Richmond, Rev. Wm. M. Crane, toward support Rev. Edw. L. Nolting,	83 33	
Rockland, 1st Cong. ch.	25 15	
Salem, Tabernacle Cong. ch., of which 25 toward support Rev. D. S. Herrick,	185 00	
Southampton, Cong. ch.	60 00	
Springfield, Faith Cong. ch., 82.50; Lilla M. Harmon, 5,	87 50	
Taunton, Winslow Cong. ch.	50 00	
Templeton, Trin. Cong. ch.	5 69	
Tewksbury, Cong. ch.	14 92	
Topsfield, Cong. ch.	17 18	
Wakefield, 1st Cong. ch.	90 20	
Waltham, 1st Cong. ch.	33 00	
Warren, Cong. ch.	47 71	
Watertown, Phillips Cong. ch.	429 00	
Webster, 1st Cong. ch.	53 75	
Wellesley Hills, 1st Cong. ch.	204 69	
Westfield, 1st Cong. ch., Mrs. E. B. and Lucy D. Gillett,	60 00	
Westford, Carrie H. Fletcher,	5 00	
West Hawley, Cong. ch.	9 00	
West Medford, Cong. ch.	94 59	
West Medway, 2d Cong. ch.	15 40	
Westminster, 1st Cong. ch.	10 97	
Worcester, Piedmont Cong. ch., Geo. I. Alden, 50; Lake View Cong. ch., for Armenia, 17.40; Plymouth Cong. ch., Fannie M. Whitcomb, 10; Mrs. H. B. Pierce, 5,	82 40	— 4,927 80
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, trustee, add'l,	40 00	
Westborough, Martha Jane Safford, by Wm. C. Safford, Ex'r,	867 29	
Worcester, Harriet Wheeler Damon, add'l,	50 00	— 957 29
		5,885 09

Rhode Island

Pawtucket, 1st Cong. ch.	100 00	
Providence, Free Evan. Cong. ch., 21.88; Academy-av. Cong. ch., 2,	23 88	— 123 88

Young People's Societies

New Hampshire.—Hinsdale, Y. P. S. C. E., for work among Armenians,	3 00
Massachusetts.—Boston, Boylston Y. P. S. C. E. (Jamaica Plain), 2; Lawrence, Riverside Y. P. S. C. E., 2; Lowell, Eliot Y. P. S. C. E., for Shaowu, 5; Yarmouth, Jun. Y. P. S. C. E., 3,	12 00
	15 00

Sunday Schools

Massachusetts.—Brookline, Harvard Cong. Sab. sch., 25; Springfield, Faith Cong. Sab. sch., 10; Worcester, Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15,	50 00

MIDDLE DISTRICT

Connecticut

Branford, H. L. Harrison, 25 00
Bridgeport, Edw. H. Allen, 5; H. F. Norcross, 2, 7 00
Bristol, Cong. ch., toward support Rev. J. K. Birge, 100; do., Cash, 2, 102 00
Chaplin, Cong. ch., Jane Clark, 2 00
Colchester, 1st Cong. ch., Abby G. Willard, 2 00
East Haddam, 2d Cong. ch. 5 00
East Norwalk, Swedish Cong. ch. 9 30
Greenwich, Wilbur S. Wright, 5 00
Groton, 1st ch. of Christ, Elizabeth M. Avery, 5; Belton A. Copp, 10, 15 00
Hartford, 1st ch. of Christ, of which 40.70 for Inghok and 5 from Mrs. H. S. Collins, 467.33; Windsor-av. Cong. ch., 225; Mrs. Edw. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700; H. M. Adams, 5, 1,397 33
Huntington, Cong. ch. 28 00
Ivoryton, Bessie L. Comstock, 5 00
Middletown, 1st Cong. ch., 25; Ida M. Keigwin, 1, 26 00
Naugatuck, H. A. Dalby, 1 00
New Britain, 1st Cong. ch., Frank H. and Fannie L. Alford, 25; South Cong. ch., Marian A. Sheldon, 5; Anna E. Shipman, 5, 35 00
New Haven, Humphrey-st. Cong. ch., Ezra, 5; Rev. C. L. Kitchel, 5; S. A. Gardner, 5; Edw. E. Mix, 5, 20 00
New London, 1st ch. of Christ, 224.43; Elizabeth Sisson, 1, 225 43
Norwich, Park Cong. ch., Sarah L. Huntington, 10; L. B. Morgan, 4, 14 00
Old Lyme, Cong. ch. 122 96
Plantsville, Laura A. Beadle, 1 50
Rocky Hill, Cong. ch. 10 00
Salisbury, Rev. Lyman Warner, 5 00
Scotland, 1st Cong. ch. 11 31
Seymour, Cong. ch., E. W. Davis, 1 00
Shelton, Mrs. O. G. Beard, 5 00
Simsbury, 1st ch. of Christ, W. Woods Chandler, 5 00
South Glastonbury, Edward T. Thompson, 2 00
Southington, 1st Cong. ch., Edwin N. Walkley, 10 00
Suffield, 1st Cong. ch. 80 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 510 00
Thomaston, Cong. ch., Mary S. Hazen, 25 00
Washington, 1st Cong. ch., Frederic W. Wersebe, 3; Mrs. H. S. Nettleton, 3, 6 00
Waterbury, 3d Cong. ch., Wm. Broughton, 5 00
Willimantic, 1st Cong. ch., Geo. S. Elliott, 1 00
Winchester Center, Cong. ch. 17 58
Winsted, 2d Cong. ch., 96.77; Mrs. Henry Gay, 5, 101 77
Yantic, J. H. King, 5 00
———, Friend, 25 00
———, Matured Cond'l Gift, 1,000 00— 8,874 18
Legacies.—Glastonbury, Helen E. Goodrich, 150 00
4,024 18

New York

Bay Shore, 1st Cong. ch., toward support Rev. F. J. Woodward, 2 20
Brier Hill, Young Memorial Cong. ch. 6 31
Brooklyn, Plymouth Cong. ch., toward support Rev. Arthur H. Smith, 618.78; Lewis-av. Cong. ch., 88; South Cong. ch., 12, 718 78
Buffalo, Plymouth Cong. ch., 20; Fitch Memorial Cong. ch., 19.50, 39 50
Carthage, 1st Cong. ch., Mrs. S. L. Woodin, 1 00
East Bloomfield, Friend, 5 00
Elbridge, 1st Cong. ch. 25 00
Fairport, Mrs. E. M. Chadwick, 25 00
Flushing, 1st Cong. ch. 298 53
New York, Christ Cong. ch., 29.40; Mrs. Ellen S. James, 5,000, 5,029 40
North Evans, Cong. ch., for Shaowu, 10 00
Paris, Cong. ch. 9 00
Rensselaer Falls, Cong. ch., Mrs. S. O. Child, 3 00
Riverhead, 1st Cong. ch., Mrs. Mary P. Buckley, 3 00
Sherburne, 1st Cong. ch. 715 87
Ticonderoga, Cong. ch., Mrs. Joseph Cook, 5 00
Walton, 1st Cong. ch. 83 65
Warsaw, 1st Cong. ch., for Tungchow, 77 00
West New Brighton, Immanuel Cong. ch., for Inghok, 50 00
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee, 521 33
———, Friend in Central New York, 40 00— 7,668 57
Legacies.—Brooklyn, Chas. A. Hull, add'l, 47 50
7,716 07

New Jersey

Jersey City, Waverly Cong. ch., LeRoy F. Humphrey, 5; Miss M. G. Stoddard, 5, 10 00
Nutley, St. Paul's Cong. ch. 50 00
Orange, Highland-av. Cong. ch., 90; Sara C. Spottiswoode, 10, 100 00
Princeton, E. C. Richardson, 10 00——170 00

Pennsylvania

Mahanoy, Bethel Cong. ch. 15 00
Norristown, J. H. Schultz, 10 00
Philadelphia, Park Cong. ch., Woman's Miss. Assn. 5 00
Pittsburgh, 1st Cong. ch., for work in Armenia, 107 75
Wilkes-Barre, 2d Welsh Cong. ch. 10 00——147 75

Ohio

Amherst, 2d Cong. ch. 7 50
Burton, Cong. ch. 12 00
Chillicothe, Plymouth Cong. ch. 5 00
Cincinnati, Lawrence-st. Cong. ch. 15 00
Cleveland, 1st Cong. ch. 19 00
Columbus, Eastwood Cong. ch., 31.50; South Cong. ch., 8.50, 40 00
Conneaut, Cong. ch. 11 70
Fort Recovery, Mrs. J. A. Hunter, 5 00
Geneva, Cong. ch. 19 80
Lucas, Arthur Leiter, 10 00
Madison, Central Cong. ch. 19 50
Marblehead, 1st Cong. ch. 11 00
Newton Falls, 1st Cong. ch. 20 75
Oberlin, 2d Cong. ch. 74 65
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, Washington-st. Cong. ch. 54 65
West Millgrove, Cong. ch. 2 00——335 05
Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 34 00
369 05

Maryland

Baltimore, Margaret E. Maund, 25 00

District of Columbia

Washington, Ingram Memorial Cong. ch., 17.75; Mt. Pleasant Cong. ch., of which 10 from M. W. Baldwin, 2 from Bruce Cleveland, and 1 from Arthur M. Farrington, 13; 1st Cong. ch., Mrs. Mary E. Catlin, 5, 35 75

Legacies.—Washington, Homer N. Lockwood, add'l, 1,402 07

1,437 82

Georgia

Atlanta, Central Cong. ch., 10; ch. of Christ, Atlanta University, 6, 16 00

Florida

Daytona, E. M. Condit, 500 00
Orlando, Mrs. Inez F. Bellows, 1 00——501 00

Young People's Societies

District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E. 23 00

Sunday Schools

Connecticut.—Farmington, Cong. Sab. sch., 23; New Haven, Shelton-av. Cong. Sab. sch., 6.75; New London, Cong. Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 18.93; Talcottville, Cong. Sab. sch., 15, 63 68

New York.—Brooklyn, Lewis-av. Cong. Sab. sch., for Adana, 30; Franklin, Cong. Sab. sch., for Adana, 15; Patchogue, Cong. Sab. sch., 6; Riverhead, Sound-av. Cong. Sab. sch., 40, 91 0

New Jersey.—Montclair, Cong. Sab. sch., for Mt. Silinda, 15 00

Ohio.—Cincinnati, Columbia Cong. Sab. sch., 5; Cleveland, 1st Cong. Sab. sch., 8.75, 13 75

District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch. 17 15

Florida.—West Palm Beach, Sab. sch. of Union Cong. ch., toward support Dr. P. T. Watson, 6 00

206 58

INTERIOR DISTRICT

Indiana

Fort Wayne, Mr. and Mrs. J. S. House, 15 00
Kokomo, 1st Cong. Sab. sch., for Shaowu, 61 80——76 80

Illinois

Alton, ch. of the Redeemer, 60 00
Amboy, Friend, 3 00
Bowen, Cong. ch. 15 27
Buda, Mrs. J. B. Stewart, 30 00
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 555.61; New England Cong. ch., of which 250 from Mrs. Lois H. Culver, 300; University Cong. ch., 50; 1st Cong. ch., 39.08; South Cong. ch., Harriet P. Johnston, 25; Helen M. Crockett, 5; C. E. McBurney, 5; Paul Hullhorst, 2, 981 69
De Kalb, 1st Cong. ch. 16 43
Dover, Cong. ch. 35 00
Dundee, C. E. Griffith, 2; Mrs. Anna C. Boynton, 1, 3 00
Dwight, Cong. ch. 12 69
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 200 00
Galesburg, Central Cong. ch., W. H. Willcox, 1 00
Highland, Cong. ch. 10 00
Ivanhoe, Cong. ch. 6 45
Kewanee, 1st Cong. ch. 32 00
La Harpe, Union Cong. ch. 16 00
Lee Center, Cong. ch. 5 00
Milburn, Cong. ch. 15 30
Oak Park, 2d Cong. ch., 299.11; 3d Cong. ch., 27.71; 6th Cong. ch., 15, 341 82
Oswego, Cong. ch. 4 00
Paxton, Cong. ch. 14 80
Princeton, 1st Cong. ch., W. H. Booth, 2 00
Rockford, 1st Cong. ch. 37 87
Roscoe, Cong. ch., Friend, 2 00
Sandoval, J. B. Nowland, 1 00
Sandwich, Mrs. Henry A. Adams, 5 00
Somonauk, Union Cong. ch. 2 00
Waukegan, Ebenezer Ger. Cong. ch., Woman's Aid Soc. 5 15
Wilmette, 1st Cong. ch. 74 36—1,932 83

Michigan

Covert, Cong. ch. 12 76
Detroit, Pilgrim Cong. ch., 3.75; Tracy W. McGregor, 10, 13 75
Dorr, Almon Gilbert, 5 00
Drummond Island, Cong. ch. 1 00
Grand Rapids, South Cong. ch. 35 00
Lake Odessa, Cong. ch. 5 00
Merrill, Cong. ch. 7 00
Olivet, Henry Heydenburk, 25
Portland, 1st Cong. ch. 15 31
Rockford, Cong. ch. 10 00
South Haven, Cong. ch. 12 00
———, Friend, for evangelistic work, Madura, 1,000 00—1,117 07

Wisconsin

Appleton, 1st Cong. ch., H. G. Freeman, 10 00
Ashland, Rev. F. N. Dexter, 1 00
Beloit, 2d Cong. ch., 103.62; 1st Cong. ch., toward support Rev. M. W. Ennis, of which 4 from Woman's Miss. Soc., 49.62, 153 24
Burlington, Plymouth Cong. ch. 40 00
Clintonville, Federated Cong. ch. 1 25
Delavan, Cong. ch. 15 00
Edgarton, Cong. ch., A. McIntosh, 5 00
Fort Atkinson, J. P. Galloway, 5 00
Janesville, 1st Cong. ch. 50 00
Lake Mills, 1st Cong. ch. 20 00
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover, 500 00
Oshkosh, 1st Cong. ch. 75 00
Randolph, 1st Cong. ch. 4 75
Ripon, Mrs. Frank Konow, 2 00
Sparta, 1st Cong. ch. 19 00
Viola Lake, Cong. ch. 1 00
Waukesha, Mrs. J. McVicar, 5 00——907 24

Minnesota

Benson, Cong. ch. 3 66
Fairmont, Cong. ch. 5 00
Graceville, Cong. ch. 3 92
Granite Falls, Cong. ch. 9 20
Groveland, Cong. ch. 12 00
Lyle, Cong. ch. 1 03
Madison, Cong. ch. 25 00
Mankato, 1st Cong. ch. 4 06
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 103.70; 1st Cong. ch., 40; Park-av. Cong. ch., 31.23; Pilgrim Cong. ch., of which 5 from Chas. H. Wingate, 15.32; Oak Park Cong. ch., 3.22, 193 47
Morris, Cong. ch. 5 18
Owatonna, Cong. ch. 11 85
St. Paul, Olivet Cong. ch., 20; Cyril Cong. ch., for work in Armenia, 10, 30 00——304 37

Iowa

Algona, Cong. ch. 5 25
Ames, Cong. ch., of which 4.50 for work in Mexico and 4.50 for work in Armenia, 9 00
Ankeny, D. F. Hallowell, 10 00
Baxter, Cong. ch. 42 00
Burlington, Cong. ch. 158 50
Cedar Rapids, Elmer A. Runkle, 10 00
Charles City, Cong. ch. 198 00
Chester Center, Cong. ch. 10 96
Church, Cong. ch. 4 00

Clarion, 1st Cong. ch., Mrs. Jesse Smith,	5 00	
Dunlap, L. Kellogg,	10 00	
Eddyville, Cong. ch.	4 00	
Edgewood, Cong. ch., Brotherhood, for Shaowu,	5 00	
Elkader, Cong. ch.	7 02	
Fontanelle, W. J. Crumm,	1 00	
Fort Dodge, Cong. ch.	29 08	
Green Mountain, Cong. ch.	72 00	
Grinnell, Cong. ch.	106 40	
Mason City, Cong. ch.	20 00	
Newell, F. G. Redfield, for work in Turkey,	50 00	
Perry, Cong. ch.	18 33	
Rockford, Cong. ch.	4 00	
Union, Cong. ch.	9 40	
Victor, Cong. ch.	4 00	792 94

Missouri

Aurora, 1st Cong. ch.	8 00	
Bonne Terre, 1st Cong. ch., H. D. Evans,	2 00	
Kansas City, 1st Cong. ch., 514.66; Nat Spencer, 1,	515 66	
Lebanon, 1st Cong. ch.	15 00	
St. Joseph, 1st Cong. ch., Louisa R. Tupper,	1 50	
St. Louis, Pilgrim Cong. ch.	183 75	725 91

North Dakota

Crary, 1st Cong. ch.	6 76	
Haynes, Cong. ch.	1 66	
Lloyd, Cong. ch.	2 33	
New Home, Cong. ch.	10 00	
Petrel, Cong. ch.	66	
Stowers, Cong. ch.	2 00	23 41

South Dakota

Fort Pierre, Cong. ch., toward support Rev. Thomas King,		100 00

Nebraska

Doniphan, 1st Cong. ch.	11 00	
Keystone, Cong. ch.	10 00	
Linwood, Cong. ch.	14 00	
Ogallala, J. W. Welpton,	5 00	40 00

Kansas

Bodarc, Cong. ch.	15 41	
Chase, Cong. ch., Rev. John W. Eldred,	3 00	
Cora, Cong. ch.	5 00	
Douglass, Cong. ch.	13 50	
Kansas City, 1st Cong. ch.	10 00	
Lenora, Cong. ch., Miss. Soc.	10 00	
Newton, 1st Cong. ch.	18 00	
Salina, Plymouth Cong. ch., Mrs. J. J. Watson,	5 00	
Topeka, 1st Cong. ch.	37 00	
Wellington, Rev. Arthur L. Goudy,	10 00	126 91

Wyoming

Big Piney, Cong. ch.	2 25	
Boulder, Cong. ch.	30	
Buffalo, Cong. ch.	4 56	
Cheyenne, Cong. ch., Woman's Soc.	6 16	
Dayton, Cong. ch.	2 25	
Douglass, Cong. ch.	9 99	
Pinedale, Cong. ch.	75	26 26

Colorado

Boulder, 1st Cong. ch.	44 82	
Denver, 2d Cong. ch., toward support Mrs. W. M. Stover, 41.67; Ohio-av. Cong. ch., 37; City Park Cong. ch., 20,	98 67	
Julesburg, Cong. ch.	24 75	168 24
Legacies.—Colorado Springs, Allen C. Cobb,		60 00
		228 24

Young People's Societies

Alabama.—Beloit, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda,		5 00
Texas.—Hurley, Y. P. S. C. E., .42; Spring Lake, Y. P. S. C. E., 7.70,		8 12
Illinois.—Chicago, The Miss. Study and Prayer Union of Moody Bible Inst., for Harpoot, 12.50; Wilmette, 1st Y. P. S. C. E., 6,		18 50
Michigan.—Muskegon, Highland Park Y. P. S. C. E.		1 00
		32 62

Sunday Schools

Illinois.—Chicago, Austin Cong. Sab. sch., for Mt. Silinda, 4.19; Decatur, 1st Cong. Sab. sch., for Aruppukottai, 25; Oak Park, 1st Cong. Sab. sch., 15,	44 19
Michigan.—Frankfort, 1st Cong. Sab. sch., 3; Portland, 1st Cong. Sab. sch., 9.69,	12 69
Minnesota.—Groveland, Cong. Sab. sch.	1 96
Iowa.—Fort Dodge, Cong. Sab. sch., 23; Mason City, Cong. Sab. sch., Miss Yealland's Class, for work in Armenia, 4,	27 00
North Dakota.—Mayville, Cong. Sab. sch.	13 40
Nebraska.—Doniphan, 1st Cong. Sab. sch., 7.15; Omaha, St. Mary's-av. Cong. Sab. sch., 25,	32 15
Kansas.—Topeka, 1st Cong. Sab. sch.	3 00
	134 39

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch., Mrs. M. B. Hazeltine,		25 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura,		11 00

Idaho

Boise, 1st Cong. ch.	15 00	
Lewiston, Pilgrim Cong. ch.	4 00	
Mullan, Cong. ch.	5 20	
New Plymouth, Plymouth Cong. ch.	20 00	44 20

Washington

Everett, 1st Cong. ch.	20 32	
Olympia, 1st Cong. ch.	9 00	
Orchard Prairie, Cong. ch.	4 00	
Seattle, University Cong. ch., toward support Rev. F. B. Warner,	100 00	
Spokane, Pilgrim Cong. ch., 21.09; West Side Cong. ch., 6.50,	27 59	
Tacoma, 1st Cong. ch.	216 78	
Tekoa, Cong. ch.	2 60	
Toppenish, Cong. ch.	2 19	
Vera, Cong. ch.	2 60	
Walla Walla, 1st Cong. ch., for work in Armenia,	45 32	
———, Brotherhood of Pacific Ger. Conference,	10 00	440 40

Oregon

Forest Grove, Cong. ch.	7 11	
Portland, Sunnyside Cong. ch., Miss. Soc.	40 00	47 11

California

Angel's Camp, Cong. ch.	2 07	
Ceres, 1st Cong. ch.	5 00	
Eureka, Cong. ch.	6 90	
Loomis, Cong. ch.	2 00	
Mill Valley, Cong. ch.	2 14	
Oakland, 4th Cong. ch.	2 88	
Pasadena, 1st Cong. ch., Friend,	50 00	
Petaluma, Cong. ch.	29 85	

San Diego, Geo. W. Marston, 1,000 00
San Francisco, 1st Cong. ch. 69 00
Saratoga, Cong. ch. 14 03
Suisun, F. M. Washburn, 5 00
———, Friend, toward support Rev. W. O. Pye, 300 00— 1,488 87

Hawaii

Honolulu, Wm. A. Bowen, for traveling expenses of Rev. P. A. Delaporte, 300 00

Young People's Societies

Washington.—Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15 00
California.—Cotati, Y. P. S. C. E. 4 00
19 00

Sunday Schools

Washington.—Avondale, Cong. Sab. sch., for work among Armenians, 2.90; Seattle, Queen Anne Cong. Sab. sch., for work in Armenia, 26, 28 90

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society* H. W. Barker, Toronto, Ontario, Treasurer 329 82
(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, Madura), 30 00——359 82

FROM WOMAN'S BOARDS

From *Woman's Board of Missions* Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,324 97
For housekeeping grant for missionary, Foochow, 75 00
For taxes and transfer of Gedik Pasha property, 1,311 51
For expenses of girls' school, Gedik Pasha, 251 68
For repairs on roof of Bowker Hall, Bombay, 100 00
For hospital building, Madura, 15,900 00— 30,963 16

From *Woman's Board of Missions of the Interior* Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 3,053 37

For Lucy Perry Noble Bible School building, care Miss Eva M. Swift, 600 00
For girls' school building, Dondi, care Mrs. M. M. Webster, 1,000 00
For Ducal property for North China Union Woman's College, care Miss Luella Miner, 1,000 00— 5,653 37

From *Woman's Board of Missions for the Pacific* Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,000 00

37,616 53

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 131 75
New Hampshire.—Hanover, Ellen M. Dewey, for work, care Dr. and Mrs. H. N. Kinnear, 5; Marlborough, Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 10; ———, Friend, for work, care Rev. Watts O. Pye, 500; ———, Friend, for church building at Vilachery, care J. H. Lawson, 200, 715 00
Vermont.—Barre, Cong. Sab. sch., Jun. Dept., for work, care Rev. J. X. Miller, 3; Jamaica, Cong. Sab. sch., Prim. Dept., through Rev. G. G. Brown, for his work in Ceylon, 5; West Newbury, Mrs. James Richmond, for work, care Miss Clara Richmond, 4, 12 00
Massachusetts.—Amherst, South Cong. Sab. sch., for hospital relief work, care Dr. F. F. Tucker, 10.25; Boston, New England Chinese Sab. Sch. Workers' Union, of which 100 for native preacher and 50 for Bible-woman in Hoi Hau Fau, care Rev. O. S. Johnson, as a Memorial to Miss Harriette Carter, 150; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 15.20; do., Mt. Vernon Cong. Sab. sch., Prim. Dept., for work among children, care Rev. and Mrs. H. A. Neipp, 5; do., Frederic L. Fischer, for use of Miss Harriet J. Fischer, 5; Brookline, Grace G. White, for native teacher, care Rev. J. X. Miller, 40; Cambridge, Girls' Guild of North Cong. ch., for pupils, care Miss Harriet J. Fischer, 20; Concord, Thomas Todd, for hospital, care Dr. H. N. Kinnear, 10; Haverhill, Miss H. F. Welch, for use of Rev. L. S. Crawford, 1.10; Holyoke, 2d Cong. ch., Friday Club, for pupil, care Miss S. R. Howland, 5; Lincoln, 1st Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Montague City, James Bauman, for hospital work, care Dr. H. N. Kinnear, 5; Newton, Friend, for native work in Beira, care Rev. C. H. Maxwell, 50; Shrewsbury, Cong. ch., King's Daughters, for pupil, care Rev. E. W. Felt, 20; Southampton, Cong. ch., Herbert B. Lyman, for hospital, care Dr. H. N. Kinnear, 15; Springfield, Memorial Sab. sch., for pupil, care Miss Esther B. Fowler, 20; do., Mr. and Mrs. Robt. A. Clark, for bed in hospital, care Dr. F. F. Tucker, 10; do., Friend, through Rev. S. H. Lee, for use of Mrs. Hannah H. Lee, 15; ———, Friend, of which 100 for work, care Rev. F. E. Jeffery, and 100 for work, care Rev. B. V. Mathews, 200, 611 55
Rhode Island.—Providence, Union Cong. ch., The Friends' King's Daughters Circle, for orphanage, care Rev. H. H. Riggs, 5; do., Arthur W. Chapin, for hospital work, care Dr. H. N. Kinnear, 10, 15 00
Connecticut.—Greenwich, Edgar D. Pouch, for evangelistic campaign, care Rev. F. E. Jeffery, 100; Hartford, The Misses Camp, for Annie Tracy Riggs Hospital, 10; Manchester, 2d Cong. ch., for use of Rev. J. S. Porter, 20; do., 2d Cong. Sab. sch., for do., 10; New London, Mrs. J. N. Harris, for pupil, care Miss A. F. Webb, 200; Washington, Mrs. H. S. Nettleton, for hospital, care Dr. H. N. Kinnear, 2; Winsted, 2d Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 15, 357 00
New York.—Addison, Jessica K. Turner, for pupil, care Rev. E. H. Smith, 15; Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; do., Mrs. E. M. Bassett, for work, care Mrs. L. F. Ostrander, 5; do., Belle Preston, for work, care Mrs. L. F. Ostrander, 5; New York, North Y. P. S. C. E., of which 60 for work and 40 for native worker, all care Rev. J. J. Banninga, 100; do., Christ Y. P. S. C. E., for native worker, care Rev. F. J. Woodward, 15; do., Caroline C. Guyer, for native worker, care Rev. E. H. Smith, 5, 195 00
New Jersey.—Upper Montclair, Wallace R. Bostwick, for support of Geo. Wallace Bostwick Memorial Bed in hospital, care Dr. L. W. Case, 20 00
Pennsylvania.—Bryn Mawr, Presb. Sab. sch., for scholarship, care Mrs. T. D. Christie, 40; Pennsburg, Perkiomen Seminary, for use of Miss Flora K. Heebner, 30; Towamencin, Schwenkfelder Sab. sch., for use of Miss Flora K. Heebner, 31, 101 00

Ohio.—Cleveland, Collinwood Cong. ch., Woman's Assn., for pupil, care Mrs. G. G. Brown, 6; Elyria, Mrs. Sophia E. Braman, for hospital, care Dr. H. N. Kinnear, 5; Oberlin, Oberlin-Shansi Memorial Assn., for Shansi schools, 1,750; do., H. H. Lauderdale, through Rev. G. G. Brown, for his work in Ceylon, 1; ———, Friend, for land and building hospital, care Dr. P. T. Watson, 1,000, 2,762 00

Georgia.—Atlanta, ch. of Christ, Atlanta University, for pupils, care Rev. Wm. Hazen, 5 00

Florida.—St. Petersburg, G. W. Cooper, of which 50 for church building and 10 for native pastor, all care Rev. J. F. Edwards, 60 00

Illinois.—Amboy, Friend, for hospital work, care Dr. H. N. Kinnear, 2; Chesterfield, Cong. ch., Daphne Club, for pupil, care Rev. Paul L. Corbin, 12.50; Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., F. H. Tuthill, for work, care Rev. R. A. Hume, 250; do., M. A. H., for work, care Rev. H. K. Wingate, 25; Elgin, 1st Cong. Sab. sch., for student, care Rev. T. D. Christie, 20, 327 50

Michigan.—Detroit, H. H. Burr and M. C. Stowell, for pupil, care Rev. J. H. Dickson, 50; do., Mrs. Helen A. Clark, for pupil, care Miss Anna F. Webb, 12; Hudson, Friend, for schools, care Rev. E. Fairbank, 200, 262 00

Wisconsin.—Florence, Harald and Emil Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2 00

Minnesota.—Hutchinson, Cong. ch., J. S. Jerabek, for Bible-woman, care Dr. S. B. Tallmon, 20; Northfield, Mr. and Mrs. E. M. W., for work, care Rev. H. K. Wingate, 25, 45 00

North Dakota.—Niagara, Cong. Sab. sch., for work, care Mrs. F. H. Leslie, 6 76

Kansas.—Wichita, Mrs. Lydia I. Wellman, for pupil, care Miss Sarah Stimpson, 5 00

Arizona.—Phœnix, Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 5 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

Washington.—Bellingham, C. S. Teel, for Webster Memorial Hospital, care Mrs. M. M. Webster, 5; Olympia, Lydia H. Blackler, for work, care Mrs. Alex. MacLachlan, 20; Seattle, Mrs. T. T. Holway, for work, care Mrs. L. F. Ostrander, 5; Spokane, Conrad Wolfle, for work, care Dr. P. T. Watson, 345, 375 00

Oregon.—Corvallis, Plymouth Cong. ch., for Old Ladies' Home, care D. K. Getchell, 2 00

California.—Claremont, Mrs. Helen G. Renwick, for use of Miss Eva M. Swift, 200 00

Hawaii.—Honolulu, Rev. W. D. Westervelt, for work, care Rev. E. A. Yarrow, 25 00

Canada.—Montreal, Mrs. Caroline M. Ames, for work, care Rev. J. J. Banninga, 125 00

England.—Basingstoke, Miss H. E. Wallis, for use of Miss E. S. Webb, 237 75

Africa.—Epanda, ch., for orphan, care Mrs. T. D. Christie, 50 00

China.—Taiku, Rev. Mark Williams, toward debt on hospital at Taiku, care Dr. W. A. Hemingway, 1,000 00

From the
Canada Congregational Foreign Missionary Society
H. W. Barker, Toronto, Ontario,
Treasurer

For work at Chisamba, 1,153 29

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston,
Treasurer

For memorial room in hospital, care Dr. Ruth P. Hume, 50 00
For pupil, care Mrs. W. P. Elwood, 15 00
For carriage for Miss Gertrude E. Chandler, 5 00—— 70 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois,
Treasurer

For pupil, care Miss Martha J. Barrows, 1 00
For pupil in Sendai, 13 15
For Bible-woman, care Miss F. K. Bement, 25 00
For pupil, care Miss Mary T. Noyes, 15 00—— 54 15

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California,
Treasurer

For use of Miss Nina E. Rice, 90 80

Income St. Paul's Institute

For St. Paul's Institute, 1,620 00

10,666 55

Donations received in June, 76,577 25
Legacies received in June, 2,677 74

79,254 99

Total from September 1, 1915, to June 30, 1916. Donations, $690,456.44; Legacies, $106,302.76 = $796,759.20.

Gilbert Island Launch

New Hampshire.—Hinsdale, Cong. ch., 3; Swansea, Cong. ch., 1, 4 00

Vermont.—Bellows Falls, 1st Cong. ch., 5.41; Bethel, Jessie Spalding, .50; Brattleboro, Center Cong. ch., 42.75; do., R. D. Cutler & Co., 12.50; North Pomfret, Mrs. S. F. Leonard, 1; Rochester, Chas. M. Houston, 1; Royalton, Mr. and Mrs. G. A. Laird, 7; do., Rev. Levi Wild, 2; Saxton's River, Cong. ch., 35; Springfield, 1st Cong. ch., 26.02; Wallingford, Cong. ch., 8.38; Mrs. Wm. C. Mason, 5; do., Mrs. Laura E. Scribner, 25; Williamstown, C. R. Beeman, 2, 173 56

Massachusetts.—Boston, Friend of the work, 100; Danvers, C. I. C. Class of Maple-st. Cong. Sab. sch., 30.78; do., Martha Porter, 1; East Northfield, P. E. Breinig, 10; Holyoke, Miss Ruggles, 1; Mittineague, Cong. ch., 5; do., Mr. Bronson, 2; Pittsfield, Mrs. Caroline H. Adam, 50; do., Mary A. Bissell, 2; do., Elizabeth D. Davis, 1; do., Mrs. C. E. Hibbard, 1; do., Mrs. Henry R. Russell, 10; Worcester, Mr. and Mrs. G. Putnam, 11; do., Jennie Putnam, 5, 229 78

Connecticut.—Ansonia, 1st Cong. ch., 51.16; do., Mrs. Sarah D. Plummer, 25; Middletown, Rev. A. W. Hazen, 5; do., A. B. Crampton, 5; Winsted, 2d Cong. ch., Mrs. C. J. Camp, 2; do., do., G. M. Carrington, 2; do., do., Geo. C. Lee, 1; do., Mrs. Sara G. Williams, 55, 146 16

New York.—Amsterdam, Ella Vossler, 13; Brooklyn, Lewis-av. Cong. ch., Evangel. Miss. Circle, 10; do., Plymouth Cong. ch., Woman's Guild, 5; Fultonville, Dutch Reformed ch., 17; do., Mrs. James Burr, 10; New York, Christ Cong. ch., Woman's Assn. and Y. P. S. C. E., 17.07; do., Swedish Baptist ch., 7.22; do., Miss E. Corson, 10; do., Miss C. C. Guyer, 4; do., Opal Ray, 1; do., through Rev. Frank J. Woodward, 41.22; Schenectady, Pilgrim Cong. ch., King's Daughters, 5; do., Mrs. H. C. Willoughby, 2; Watertown, James Locklin, 1, 143 51

New Jersey.—Newark, 1st Jube Memorial Cong. Sab. sch., 10; Plainfield, Mrs. Adeline P. Whiton, 20; Summit, J. Abbott, 10, 40 00

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